THE CANADIAN JEWISH REVIEW

The Canadian English-Jewish Weekly

VOL. XI GARDENVALE, QUEBEC, JULY 31, 1959 No. 44

THE LIBRARY OF CONGRESS, CHILDREN'S DIVISION, PERIODICAL DIVISION, WASHINGTON, D.C.

Belgian Mission To Israel Urges Concerns To Invest There

Israeli techniques can be useful to Belgium in the Congo while Israel herself can find commercial opportunities in the African region, according to an analysis made by Belgian businessmen. The report is being circulated privately in Brussels business and Government circles on the prospects for Belgian commercial relations with Israel. It is based on a trip to Israel in March by a mission of twenty-one industrialists and bankers.

The mission was headed by Pierre Van Der Rest, president of the Belgian Association of Foundries and Steelworks, and George Velter, administrator of the Federation of Metalworking Industries, says the New York Times. Among the members of the mission was Fernand Collin, president of the Kredietbank, one of Belgium's most powerful financial institutions.

The trip resulted from an invitation issued by Pinchas Sapir, Israel's Minister of Trade and Commerce, while he was visiting the Brussels World's Fair last summer. Ambassador Gideon Rafael, of Israel, made the arrangements and accompanied the Belgian group on the trip. Israel made such an impression on this group of West European business men, only one of whom was Jewish, that Israel's Government officials have come to speak jocularly of "1959 as the year of the Belgian spring."

The report speaks of the "extraordinary physical courage" shown in the job of building Israel. The Belgian business man rated Israeli industry as generally modern and run according to relatively high standards comparable to West European plants. Credit was given to the scientific and technical leadership and the intelligence of the Israeli manpower.

The group stressed that Israeli labor unions accepted the idea that productivity must be increased while wages remained frozen. The Israeli law concerning foreign investments was also commended for its liberality in regard to the taking of profits from the country.

All these factors led the mission to say that Belgian concerns would do well to invest in Israel. It declared that Israel was developing herself toward self-sufficiency in many products, but that she had need of capital goods while the process was going on.

If the Israeli market were to become more and more closed in the future, it would be well for Belgium to be on the inside, the report said. This view led to the analysis of the possible connection between Israel and the Congo, says the New York Times. The report stated that Belgium might profit in the development of the Congo from Israeli techniques. It cited the development of social science, community organization, and agricultural science in Israel, especially in regard to irrigation.

Israel and Belgium have had several demonstrations of friendship this year. At a public meet-

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A. J. C. And Bnai Brith Attack Bias In Hiring

The American Jewish Congress accused New York City employment agencies of being "among the worst offenders" in violating the New York Fair Employment Law and the State Law Against Discrimination. Howard Squadron, chairman of the Congress' commission on law and social action, said that commission surveys had indicated that nearly three of four employment agencies in the city had willingly accepted illegal job orders for "white Protestants."

Mr. Squadron took issue with a statement published by Chris A. Tobison, president of the Commercial Placement Council, an association of employment agencies, praising the agencies' record in discrimination cases, says the New York Times. Mr. Squadron said that the most recent of a series of surveys by the Congress indicated that discriminatory practices by employment agencies were "higher than at any time since 1949."

Top management in industry and business was scored for what was termed its "ignorance and neglect" in supervising fair employment practices. The charge was made by Benjamin R. Epstein, national director of the Anti-Defamation League of Bnai Brith. He said that executives had a "management responsibility to maintain non-discriminatory personnel policies. Too many are shirking this duty."

Mr. Epstein addressed 1,700 delegates at the Concord Hotel, at Kiamesha Lake, N. Y., attending the 107th annual convention of District One of Bnai Brith. Mr. Epstein, an intergroup relations expert, and Jackie Robinson, former baseball star, were among speakers who took part in a panel session devoted to religious and racial discrimination.

An analysis of job-bias cases handled by the Anti-Defamation League, Mr. Epstein said, "shows that the operating heads of many business firms, resorts and housing developments are often unaware and genuinely shocked to learn that racial and religious discrimination exists in their own concerns."

When such practices are called to their attention, Mr. Epstein asserted, "they often discover that employees charged with hiring, with making reservations, or with selling or renting homes were perpetuating discriminatory patterns on their own which top management assumed never existed or were long outmoded."

Mr. Robinson told the delegates that discrimination and bigotry were "playing havoc with colored peoples throughout the world."

He declared that the African people "strongly believe in the ideals of the West — particularly those concerning democratic principles." However, he warned that the Africans had adopted a "wait-and-see policy," says the New York Times. He said they were hesitant to "give full trust to American leadership until we resolve our own racial problems, particularly as they concern Negroes."

Since its establishment the Anti-Defamation League has been devoted to combating discrimination and bigotry and safeguarding civil rights and promoting intergroup relations.

Reform Rabbis Discuss Application Of Jewish Ethics To Business

At least twenty-five Jewish congregations in various sections of the U.S. and Canada will conduct research this year to determine whether successful business methods can co-exist with the ethical principles of religion.

The project was conceived two years ago by the Rev. Roland B. Gittelsohn, of Temple Israel, in Boston. He is a member of the Commission on Social Action of Reform Judaism. Details were disclosed at the annual meeting of the Central Conference of American Rabbis in the Mount Washington Hotel, in Bretton Woods, N. H.

The Conference is one of five Reform bodies represented on the commission, says the New York Times. The others are: the Union of American Hebrew Congregations, National Federation of Temple Sisterhoods, National Federation of Temple Brotherhoods, and National Federation of Temple Youths. Each of the participating congregations held a day-long seminar for a selected group of twenty or thirty local business men. The merchants discuss the application of Jewish ethics to their business. The seminars weighed "in brutal honesty" such questions as the following: What are the principal ethical problems and dilemmas faced in the business world? What are the most common violations and corruptions of ethical values in doing business? Is it possible to achieve a moderate measure of success without sacrificing ideals? Can unethical competitive tactics be met by ethical methods?

"Pilot seminars" have been held in Chicago and Boston with success. The private seminars permit the host rabbi and the lay guests to speak with freedom. The seminars may eventually be extended to other fields such as the practice of medicine, law, and advertising.

At a panel session several rabbis took opposing views on the desirability of establishing a guide for Reform Judaism in ritual, Sabbath, and holiday observance. The Rev. Dr. Jacob Philip Rudin, of Great Neck, L. I., president of the Conference, proposed that a set of "minimum standards" be prepared. Reform Judaism has never had a formal code of practice.

The Central Conference of American Rabbis, representing Reform Judaism in Canada, is taking a new look at its traditionally rigid opposition to any violation of the doctrine of the separation of church and state, says the New York Times. This became evident when the rabbis approved a report prepared by the conference's Commission on Church and State.

The report disclosed that while an overwhelming majority of the body's membership was "unswervingly" in support of the traditional stand, there was a willingness to accept what was viewed as a significant shift in emphasis.

Heretofore the rabbis have emphasized constitutional and legal factors in backing up their views. The report, however, indicated a "strong feeling" within the membership that religious and theological considerations should take priority in approaching the problem.

Spokesmen interpreted this shift as demonstrating a growing awareness that local instances of violations of the separation of church and state must be confronted at times by non-legal techniques. The report was presented to the delegates by the Rev. Dr. Edgar E. Siskin, of North Shore Congregation Israel, in Glencoe, Ill., the commission chairman.

Later the Conference approved a report of its Commission on Justice and Peace that condemned what it described as growing evidence of anti-Jewish activities in Communist countries. The report, submitted by the Rev. Dr. Leon I. Feuer, of Toledo, Ohio, commission chairman, called for admission into the United Nations of those countries not now affiliated, including Communist China, and expressed the hope that the United States would take the lead in building a world peace organization.

Regarding world affairs, the report branded as "wrong" continued nuclear bomb tests; expressed disapproval of the rearming of Germany, particularly with nuclear weapons; and recommended instead establishment of a European security system that would make further military build-up of Germany unnecessary.

The commission report described relations between the races as the "most urgent and explosive question" in the United States, says the New York Times. While noting that the past year saw "continued desecration of churches and synagogues," mob violence and defiance of law by elected officials, the report saw "signs of improvement" in recent electoral actions in Virginia and Arkansas.

A prominent New York rabbi gravely cautioned his colleagues against what he described as a tendency to "substitute sociology for the religious experience and psychology for the knowledge of God." The caution was voiced by the Rev. Dr. David J. Seligson, leader of Central Synagogue in midtown Manhattan. He preached the annual Sabbath sermon at the national convention of the Central Conference of American Rabbis at the Mount Washington Hotel, in Bretton Woods, N. H.

If the ritual continues to be ignored, he asserted, laymen can be expected to "draw the inevitable conclusion and progressively desert the sanctuary."

Dr. Seligson made it clear that he was not repudiating the work of psychiatry or psychology. "We should be acquainted, and the more the better, with the literature that has been produced in the area of mental health," he said. "There is much in it which can help us to serve our people who are unable to cope with their personal problems. But our authority as rabbis in Israel derives elsewhere."

Dr. Seligson told his fellow rabbis that he had been "troubled" recently by "certain manifestations of our religious program. Our congregational projects proliferate," he observed, "but how much of this frenzied activity fuels the light of the Menorah (ritual candles), the consciousness of God, the love of learning, the simple acts of piety which insured the survival of our people in ages past."

Dr. Seligson noted that a recent convocation of Jewish youth in London had expressed the conviction that synagogues and prayers were a "complete waste of time." The young persons, he said, felt that they should be "up and doing" in the social and economic arenas.

He said again that he was not proposing isolation from life, says the New York Times. "Wherever a soul cries out in anguish," he asserted, "wherever injustice and wrong are perpetrated, we have a responsibility. But our authority as rabbis stems from a faith that affirms the holiness of all life."

Despite this tendency to "denigrate" ritual, Dr. Seligson said, Reform Judaism has "saved" the faith in the United States. "It has pioneered and led the way," he asserted. "Its synagogues and schools and national organizations, its educational techniques and textbooks, its creative innovations in worship, have kindled a light which has guided many who, though they may walk in different paths, have been helped by Reforms."

At a business session the rabbis approved a resolution calling upon the United States Government to urge the "proper German authorities" to correct "glaring deficiencies in the teaching of the facts concerning the Hitler era to the youth of Germany."

The Rev. Dr. Bernard J. Bamberger, leader of Congregation

(Continued On Page Three)

Advised U.S. On Machinery In Air Force Build-Up

Erwin Loewy, an industrialist who specialized in heavy machinery, died in New York of a heart attack at Beekman-Downtown Hospital. Mr. Loewy, who was 62 years old, resided at 25 Central Park West. He was founder and president of the Loewy-Hydropress Division of the Baldwin-Lima-Hamilton Corporation and a vice-president of the parent company.

After his arrival in the United States in 1940, from Europe, Mr. Loewy became known as the builder of hydraulic presses and rolling mills that helped to revolutionize production methods in the aircraft and other industries, says the New York Times.

Before the U.S. entry into World War II, Mr. Loewy warned the Government that it would need special machinery for a speedy build-up of an air force. He later built eighty heavy extrusion press installations, the main force of the defense plants supplying the Air Material Command.

After the collapse of Germany, the Army Air Force sent the industrialist to survey and evaluate the German heavy press industry. Mr. Loewy's findings led to the initiation of the heavy-press program of the Air Force. The program brought about the construction of powerful machinery, including a gigantic 60,000-ton forging press built by Mr. Loewy's company.

Several years ago Mr. Loewy entered the industrial fields of rocket and missile handling and launching equipment. He was known as the builder of the ship-motion simulator for the Polaris missile, launching installations used during the International Geophysical Year and the shipboard handling and stowage systems for the Government's missile program.

For his work the Air Force honored him with the Air Force Scroll of Appreciation.

Mr. Loewy was born in what is now Pilsen, Czechoslovakia. He studied in that country, Germany and France. In 1925 he joined the Schloemann A. G. of Duesseldorf, Germany, builders of heavy presses. Hitler's ascent to power forced the industrialist to leave Germany in 1936.

Mr. Loewy became chairman of the City Symphony Orchestra five years ago. He was a member of the United States Ordnance Association, the Association of Iron and Steel Engineers, and the American Technion Society, says the New York Times. Survivors are his widow, Mrs. Margaret Zander Loewy; a daughter, Brigitte Dolores; four sisters, and three brothers.

W. German Army Honours Anti-Hitler Plotters

3-AUG-1

General Adolf Heusinger, Inspector General of the West German armed forces, in a special statement at Bonn, Germany, honored the men who tried to assassinate Adolf Hitler on July 20, 1944. The statement, to be read to all Bundeswehr (West German Army) units, marks the fifteenth anniversary of the unsuccessful conspiracy which still is a source of discord among Germans.

Gen. Heusinger's action will publicly align the post-war Army with the forces which regard the anti-Hitler plotters as national heroes who sought to free Germany from Nazi tyranny, says the New York Herald Tribune. A conflicting school of thought contends that the assassins, led by the late Col. Count Claus Schenk von Stauffenberg, were traitors to Germany and can never be forgiven for having violated their oath of allegiance to Hitler as chief of the German state.

Gen. Heusinger himself was present in Hitler's East Prussian headquarters when a bomb, planted by Col. von Stauffenberg, exploded. Hitler suffered burns and bruises. Gen. Heusinger, although not a conspirator, was arrested and removed from his post as a General staff technician. Col. von Stauffenberg was executed.

(A British Admiralty report in 1947 said 4,980 Germans were shot, hanged, or tortured to death in a reign of terror that followed the attack on Hitler.)

Gen. Heusinger's unequivocally-worded statement followed years of gradual indoctrination of the post-war Army in the belief that the plotters, — many of whom were Army officers — were noble figures.

ABC

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The Canadian Jewish Review is a Jewish community publication; it fills a real need, acting as the link between the individual family and the whole Jewish world at large. It is a community record; is informative about the important Jewish world news, and gives the trends in Jewish thought and social welfare in these changing times. It reports the organizational life of all ages in the Jewish group; and Jewish life is far-off communities, with items of interest to women appearing weekly.

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Social Notes — Montreal

Mr. and Mrs. Irving Levinson, 4855 St. Catherine Road, will spend two weeks in Atlantic City, N.J.

Mr. and Mrs. S. Blecher, 1035 Pratt Avenue, are spending their holidays at Trout Lake, Que.

Mr. and Mrs. David Peters, and daughter, Rhona, 676 Querbes Avenue, spent their holidays in Plattsburg, N.Y., where their visitors were: Mr. and Mrs. Gerald Peters, 5519 Rosedale Avenue, their son and daughter-in-law; Mrs. S. Marcus and son, Allan Marcus; and Miss Charlotte Cohen, all of Holyoke Mass., her cousins; and his brother and sister-in-law, Mr. and Mrs. Ben Peters, and daughter, Marilyn, of Ottawa, Ont.

Dr. Harry Gonshor, Professor at Rutgers University, in New Jersey, is spending his holidays with his parents, Mr. and Mrs. W. Gonshor, 5338 Hutchison Street.

Mr. and Mrs. H. Berman, 202 Villeneuve Street West, and Mr. and Mrs. Rubin Holzberg, 3244 Goyer Avenue, were in Ottawa, Ont., for the brith of their grandson, Alan Sheldon; son of Dr. and Mrs. Jack Berman (nee Birdie Holzberg); brother of Philip and Lori.

Louis Forman, of New York, was here for the funeral of his mother, Mrs. Rachel Forman, 5983 Park Avenue.

Mr. and Mrs. Maurice Pervin, 4841 Jeanne Mance Street, spent a three-week holiday at Carlsbad Springs, Ont.

Mr. and Mrs. Zalman Scopp, 4830 St. Catherine Road, spent some time with their son-in-law and daughter, Mr. and Mrs. Jerry Sacks, and children, Joel and Patricia Ruth, in Lanthier, Que.

Mr. and Mrs. Leon Haber, and children, Erwin David and Shelley Beth, 5268 St. Urbain Street, were present at the bar-mitzvah of her cousin, Ivan Bruce; and the sixteenth birthday celebration of his sister, Davina Beverley, children of Mr. and Mrs. Myer Dobrinsky, of East Meadow, Long Island, N.Y. Mr. and Mrs. Leon Haber and children spent some time in Atlantic City, N.J.

Mr. and Mrs. Samuel Alkana and children, Louis and Steven, of Brooklyn, N.Y., are spending the summer with her mother, Mrs. Rose Matorin, and sons, Sydney and Suky, 6945 Hutchison Street.

Samuel Rosensweig, 4617 Jeanne Mance Street, is spending some time with his son and daughter-in-law, Dr. and Mrs. Jacob Rosenzweig, of Lendale, Maryland; and his sons-in-law and daughters: Mr. and Mrs. Harold Popkin, 169 Joliette Street, South West Washington, D.C.; and Mr. and Mrs. Harold Estis, 316 Renner Avenue, Newark, N.J.; and his brother-in-law and sister, Mr. and Mrs. Jack Ellen, of Union City, N.Y. Mrs. Samuel Rosensweig spent two weeks with her son-in-law and daughter, Mr. and Mrs. Al. Rockman, of Lac Azure, Que.

Edward Allan Bloom, son of Mr. and Mrs. M. Bloom, 469 Outremont Avenue, spent his holidays in Atlantic City, N.J.

Mrs. Harry Rosenberg, 4839 Jeanne Mance Street, is visiting her son-in-law and daughter, Mr. and Mrs. Irving Backler (nee Pearl Rosenberg, formerly of Montreal), of Springfield, Mass.

Mr. and Mrs. Alfred Scopp, 368 Betty Ann Drive, Toronto, Ont., are visiting his parents, Mr. and Mrs. Zalman Scopp, 4830 St. Catherine Road.

Mr. and Mrs. Jack Civin, and son, David, of Toronto, Ont., visited their uncle and aunt, Mr. and Mrs. Samuel Rosensweig, 4617 Jeanne Mance Street.

Miss Sally Gurevitch, daughter of Mr. and Mrs. J. Gurevitch, 5879 Park Avenue, is spending the summer as a counsellor at Camp Oleanna, in Val Barrette, County of Labelle.

Mr. and Mrs. Rudolph Brasgold, formerly of 5020 Clark Street, have taken up residence at 8196 Wiseman Avenue.

Mr. and Mrs. Hugh Frankel, 2947 Soissons Avenue, celebrated their fifteenth wedding anniversary. They have two sons, Scotty, aged thirteen and one-half years; and Brian, twelve.

Mr. and Mrs. Harry L. Kostman, 644 Murray Hill Avenue, visited his parents, Mr. and Mrs. I. L. Kostman, of Vancouver, B.C.

Mr. and Mrs. Marvin H. Gordon and daughter, Karen, 15 Cressy Road, spent a two-week holiday with his parents, Mr. and Mrs. Clifford Gordon, of Waukeegan, Ill.

Professor Irwin Guttman, of Princeton University, in Princeton, N.J., will spend the month of August with his parents, Mr. and Mrs. Samuel S. Guttman, 1930 Cambridge Road.

Mr. and Mrs. Frank Wexler, 5960 Cote des Neiges Road, visited their son-in-law and daughter, Mr. and Mrs. Jack Rosenfield, and children, Robin and Harvey, of Randolph, Mass., and motored to Cape Cod, Mass.

Mr. and Mrs. J. Osman, 5890 Mountain Sights Avenue, sailed on the Queen Elizabeth to spend a month in London, England, where they will be with her brother and sister-in-law, Mr. and Mrs. I. Szostak; and her sister, Mrs. E. Pedro. Mrs. Osman last saw her brother and sister forty-five years ago.

Mr. and Mrs. Harry Kliger, 4645 Kent Avenue, spent their holidays at the Alpine Lodge, in Lake Placid, N.Y.

Mr. and Mrs. Morton H. Bessner spent their wedding trip at the Nevele Country Club, in Ellenvalle, N.Y. Mrs. Bessner is the former Miss Lois Elizabeth Lieff, daughter of Abraham Lieff, Q.C., and Mrs. Lieff, of Ottawa, Ont. Mr. Bessner is the son of Mr. and Mrs. Jack Bessner, 5580 Gatineau Avenue.

Lyon W. Jacobs, Q.C., and Mrs. Jacobs, 4851 Cote St. Luc Road, spent a three-week holiday at the St. Charles Hotel, in Atlantic City, N.J.

Mr. and Mrs. David Saltzman spent their wedding trip in Europe. Mrs. Saltzman is the former Miss Mona Tina Gruber, daughter of Mr. and Mrs. Max Gruber, 430 Trenton Avenue. Mr. Saltzman is the son of Mr. and Mrs. Harry Saltzman, 5722 Wilderton Avenue.

Mrs. Estelle Daldel, of Long Island, N.Y., visited her mother, Mrs. Ida Cliff; and her brother-in-law and sister, Mr. and Mrs. Morris Flaxman; all of 3500 Kent Avenue.

Mr. and Mrs. C. Gilletz, 386 Dufferin Road, visited their son-in-law and daughter: Mr. and Mrs. Daniel Levine, and children, Jodi and Robyn, of Atlanta, Georgia. On their way home they spent some time at the Nevele Country Club, in Ellenville, N.Y. Mr. and Mrs. Gilletz have with them Mr. and Mrs. Ben Genser, of New York.

Mrs. M. Merlin and daughter, Miss Judith Merlin, 5579 Clanranald Avenue, are spending their holidays at Old Orchard Beach, Maine.

Moe Israelovitch, of Hamilton, Ont., and his sister, Mrs. Sol. Rubin (nee Mary Israelovitch), of Chicago, Ill., were here for the funeral of their mother, Mrs. Sarah Israelovitch, 4019 Lacombe Avenue.

Mr. and Mrs. S. Weinberg, formerly of 2745 Darlington Avenue, have taken up residence at 5767 McMurray Avenue.

Mr. and Mrs. Philip Ostroff, 797 Bertrand Circle, and her brother-in-law and sister, Mr. and Mrs. L. Gordon, 515 Dorais Street, have their brother and sister-in-law, Mr. and Mrs. Abe Amsel (nee Tess Steinbach), and sons, Steven, Andrew, and Geoffrey, of New Orleans, Louisana, visiting them for the summer.

Miss Bernice Averback, daughter of Mr. and Mrs. A. Averback, 2472 Goyer Avenue, sailed on July 15, on the Empress of France, to spend six weeks in Europe.

Mrs. E. Libby, of Cleveland, Ohio, is spending the summer with her sister, Mrs. Dora Gersovitch, 7307 Chester Avenue.

Mr. and Mrs. Max Simon, 6300 Lennox Avenue, spent their wedding trip at Lake George, N.Y. Mrs. Simon is the former Miss Frances Ann Claire Gordon, daughter of Mr. and Mrs. Jack Gordon, 4687 Bouchette Avenue. Mr. Simon is the son of Mr. and Mrs. Philip Simon, 3070 Linton Avenue.

Mr. and Mrs. Peter Gordon, of Toronto, Ont., were here for the marriage of Miss Bernice Shoib, daughter of Mr. and Mrs. B. Shoib, 4350 St. Kevin Avenue, to Eli Elias, son of Mr. and Mrs. Max Elias, 4490 St. Kevin Avenue.

Sol Weber, Q.C., and Mrs. Weber, and their daughter, Judy, 741 Stuart Avenue, spent a holiday in Atlantic City, N.J. Their daughter, Miss Barbara Weber, is a counsellor at camp, and she will enter the third year at the McGill University, in the faculty of Arts. Jack L. Weber, their son, is attending a summer course at the University of Iowa, to continue studies for M.A. and Ph.D. degrees. He was appointed as an assistant in speech pathology, at that university.

Mr. and Mrs. H. Etcovitch, 4083 St. Urbain Street, are spending two months in Old Orchard Beach, Maine.

Mr. and Mrs. Norman Shapiro, 3081 Eighth Street, L'Abord-a-Plouffe, spent several days in Burlington, Vermont.

Dr. Berl Mendel, of Washington, D.C., and his sister, Mrs. George Atkins (nee Hannah Mendel), of Boston, Mass., were here for the funeral of their father, Dr. David L. Mendel, 575 Glengarry Avenue.

Mr. and Mrs. M. Shapiro (nee Freda Cohen), 4742 Maplewood Avenue, celebrated their twenty-first wedding anniversary. They have a son, Alex Shapiro, who won a scholarship at McGill University in mathematics and physics.

Mr. and Mrs. Joel Zikman, 3085 Eighth Street, L'Abord-a-Plouffe, spent several days in Burlington, Vermont.

Mr. and Mrs. Allan Tannenbaum spent their wedding trip in Jamaica, British West Indies; and Miami Beach, Florida. Mrs. Tannenbaum is the former Miss Gloria Ann Shaffer, daughter of Mr. and Mrs. Michael Shaffer, 2720 Soissons Avenue. Mr. Tannenbaum is the son of Mr. and Mrs. Isadore Tannenbaum, 5583 Darlington Avenue.

Mr. and Mrs. Morris Opolsky, 4915 St. Urbain Street, celebrated their fiftieth wedding anniversary. They have two sons and daughters-in-law; Mr. and Mrs. Jack Opal, 5138 Trans Island; and Mr. and Mrs. Leo Opolsky, 467 Hudson Avenue; and a son-in-law and daughter, Mr. and Mrs. Fred Loud (Minnie), of Coteau Landing; and four grandchildren.

Louis Jayson, 1239 Fifteenth Street, Miami Beach, Florida, was elected as a delegate to the Workmen's Circle Southeastern Conference to be held in Savannah, Georgia, Labor Day week-end. Mr. Jayson represents Miami Beach Branch 1060, of which he is the financial secretary. He is the son-in-law of Mrs. Fanny Borts, 4137 Esplanade Avenue.

DEATHS

Mrs. Sarah Israelovitch, 4019 Lacombe Avenue, died on Thursday, July 2. She is survived by her husband, Julius Israelovitch; a son, Moe, of Hamilton, Ont.; four daughters: Mrs. Sol. Rubin (Mary), of Chicago, Ill.; Mrs. B. Wasserman (Bessie), 6407 Macdonald Avenue; Mrs. Frank Dolansky (Martha), 4019 Lacombe Avenue; Mrs. Hyman Seltzer (Eva), 5605 Westluke Avenue; eight grandchildren; five great-grandchildren; and two sisters: Mrs. W. Freedman (Leah), of Ottawa, Ont.; and Mrs. Eva Garber, of Montreal. Funeral services took place from Paperman's. Rabbi David Roth officiated. Burial was in the cemetery of the Jewish Assistance Organization.

Mrs. Fannie Goldberg, 7814 Stuart Avenue, died on Monday, July 13. She is survived by her husband, Kalman Goldberg; four sons: Samuel, 5375 Doherty Avenue; Moe, 755 Dorais Street; Jack, 309 Marlatt Avenue; Russell, 4740 Bouchette Avenue; a daughter, Mrs. Louis Mendell (Ruth), 4702 Bouchette Avenue; and nine grandchildren. Funeral services took place from Paperman's. Rabbi S. Herschorn officiated. Burial was at the King Edward Sick Benefit Society Cemetery.

Mrs. Rachel Forman, 5983 Park Avenue, widow of the late Isaac Forman, died on Wednesday, July 15. She is survived by two sons: Louis, of New York; Samuel, 4694 Van Horne Avenue; four daughters: Mrs. Joseph Friedman (Sarah), 5983 Park Avenue; Mrs. Moe Etziony (Bella), 475 Champagneur Avenue; Mrs. Bernard Bercovitch (Rose), 321 Querbes Avenue; Mrs. Bernard Mandel (Ida), 5260 Rosedale Avenue; nine grandchildren; and two great-grandchildren. Funeral services took place from Paperman's. Rabbi S. Hirschprung officiated. Burial was at Nusach Haori Cemetery.

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MONTREAL MEETINGS

● Barry M. Richman, son of Mr. and Mrs. E. Richman, 4635 Harvard Avenue, was awarded a $2,700 Doctorate Fellowship at Columbia University Graduate School of Business. A graduate of Willingdon School and West Hill High School he obtained a Bachelor of Commerce degree from McGill University in 1958, and a Master's degree in Business Administration at Columbia. The fellowship is the highest award given by Columbia where Mr. Richman will study for a Ph.D.

BIRTHS

Born, to Rabbi and Mrs. Gedalia Felder (nee Anna Teichner), 8 Dalton Road, Toronto, Ont., on May 31, at New Mount Sinai Hospital, there, twin daughters: Esther Lifsha and Rachel Mirl; sisters of Aaron, aged fifteen years; and of Joseph, fourteen; granddaughters of Rabbi and Mrs. B. Teichner, of Bronx, N.Y.; and of Mr. and Mrs. H. Felder, 5437 Park Avenue, Montreal.

Born, to Dr. and Mrs. Jack Berman (nee Birdie Holzberg), of Ottawa, Ont., on June 16, a son, Alan Sheldon, brother of Philip and Lori; grandson of Mr. and Mrs. Rubin Holzberg, 3244 Goyer Avenue; and of Mr. and Mrs. H. Berman, 202 Villeneuve Street West; great-grandson of Mr. and Mrs. I. Diamond, of Montreal. Godparents are Mr. Berman, his grandfather; and Mrs. Rubin Holzberg, his grandmother. A. Brunberg, of Ottawa, Ont., uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Israel Betnesky (nee Lily Silverman), 5840 Clark Street, on July 8, at the Jewish General Hospital, a son, Leonard; brother of Jerry, aged eight years; and Ronald, three years and eight months; grandson of Aaron Silverman, 5828 Clark Street, and the late Mrs. Rose Silverman; and of Mrs. Annie Betnesky, Barclay Avenue, and the late Jack Betnesky. Godparents are Max Titelbaum, 5828 Clark Street, uncle; and Mrs. Donald Betnesky, 5936 St. Urbain Street, aunt. Mr. Silverman, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Leon W. Sternklar (nee Teresa Weinstein), 3850 Plamondon Avenue, on July 10, at the Royal Victoria Hospital, a son, Gary Steven; grandson of Mr. and Mrs. Louis Weinstein, 5070 Ponsard Avenue; and of Mr. and Mrs. Samuel Sternklar, 758 Querbes Avenue; great-grandson of Mr. and Mrs. Max Gertsman, 783 Querbes Avenue; and of Mrs. L. Ginsberg, 376 Redfern Avenue.

Born, to Mr. and Mrs. Leo Strulovitch (Stroll) (nee Sandra Tompkins), 4775 Plamondon Avenue, on July 11, at the Royal Victoria Hospital, a son, Lawrence Sheldon; grandson Mr. and Mrs. Saul Tompkins, 4750 Plamondon Avenue; and of Mrs. Freda Strulovitch, 4612 Carlton Avenue, and the late Louis Strulovitch. Godparents are Jack Strulovitch, uncle; and Mrs. Irving Swersky, 7920 Wavell Road, aunt. Irving Swersky, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Henry Fayerman (nee Rosaline Smagaren, 4916 Carlton Avenue, on July 7, at the Royal Victoria Hospital, a daughter, Gail Ellen; sister of Brenda Lori, aged one year; granddaughter of Solomon Smagaren, of Montreal, and the late Mrs. Bertha Smagaren; and of the late Mr. and Mrs. J. Fayerman, of Poland.

Born, to Dr. and Mrs. Joseph A. Kochen (nee Elizabeth Kraminer), of Rochester, N.Y., on June 3, at the Strong Memorial Hospital, there, a son, Neil David; brother of Madeline; grandson of Mr. and Mrs. J. I. Kraminer, 124 Aberdeen Avenue; and of Mr. and Mrs. S. Kochen, 4626 Van Horne Avenue; of Montreal.

Rosh Hashonah comes early this year!
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Social Notes — Montreal

Abraham Moses Freed and his sisters, Misses Sonia and Rose Freed, all of Brooklyn, N.Y., were here for the unveiling of a monument to the memory of their mother, Mrs. Malka Freed.

Mr. and Mrs. Louis Gurevitch and children, Jonathan and Michael, 5879 Park Avenue, are spending a week in Plattsburg, N.Y., and will continue on to Passaic, N.J., where they will be the guests of Mr. and Mrs. Joseph Sandler.

Mr. and Mrs. Harvey Arthur Budd spent their wedding trip in Nassau, The Bahamas; Havana, Cuba; and Miami Beach, Florida. Mrs. Budd is the former Miss Lenore Sandra Katz, daughter of Morris H. Katz, of Montreal, and of Mrs. L. S. Giulianelli, 4800 Cote Des Neiges Road. Mr. Budd is the son of Mrs. Edward Aronson, of Chestnut Hill, Mass., and the late Louis Budd.

Mr. and Mrs. David Gelber, 802 Lansdowne Avenue, were in New York.

Mr. and Mrs. A. J. Alexandor, 1469 Drummond Street, were present at the funeral of Percy Hermant, 154 Glen Road, Toronto, Ont., who died on July 23.

Miss Marabelle Libling, of Trenton, Ontario, is visiting her aunt, Mrs. Rose Seidman, and daughter, Miss Evelyn Seidman, and son, Bernard Seidman, 4729 La Peltrie Street; and Mr. and Mrs. Marvin Hyatt, and children, Shelley Donna and Michael Allen, 4455 Dupuis Avenue.

Neil Kipnis, 3916 La Peltrie Street, returned from a cruise to Miami Beach, Florida; and Havana, Cuba.

Miss Bernice Cooner, 3900 Bouchette Avenue, left on July 17, on the S.S. Ivernia, to spend her holidays in England, France, Switzerland and Italy.

Mr. and Mrs. Moe Lesser and sons, James Stewart, Neil Malcolm, and Bruce Douglas, formerly of 6216 Cavendish Avenue, have taken up residence in Ottawa, Ont.

Mr. and Mrs. Paul Mendelsohn spent their wedding trip in Acapulco, Mexico, and Miami, Florida. Mrs. Paul Mendelsohn is the former Miss Muriel Maron, daughter of Mr. and Mrs. Sydney Maron, 5592 Snowdon Avenue. Mr. Mendelsohn is the son of Mr. and Mrs. George Mendelsohn, 937 Davaar Avenue.

Mrs. R. Shmeltzer, of New York, is spending some time with her brother and sister-in-law Mr. and Mrs. A. Schwartz, 5696 Somerled Avenue.

Here for the marriage of Miss Frances Ann Claire Gordon, daughter of Mr. and Mrs. Jack Gordon, 4687 Bouchette Avenue, to Max Simon, son of Mr. and Mrs. Philip Simon, 3070 Linton Avenue, were: Mr. and Mrs. Philip Leemon and children, Randy and Ira; Mr. and Mrs. Samuel Gordon, and Mr. and Mrs. I. Friedwitzer, all of New York; and Mr. and Mrs. Leo Barrette, of Joliette, Que.

Mr. and Mrs. Mendy Orloff, 5370 Macdonald Avenue, spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y. Mrs. Orloff is the former Miss Phyllis Joyce Goldberg, daughter of Mr. and Mrs. Ben Goldberg, 3925 Plamondon Avenue. Mr. Orloff is the son of Mrs. Dina Orloff, 4854 Clark Street, and the late J. Orloff.

At Scaroon Manor, at Schroon Lake, N.Y., were: Mr. and Mrs. W. M. Aronson, 4000 La Peltrie Street; Mr. and Mrs. I. Anchel, 5510 Robinson Avenue; Mrs. Nathan Bing and children, Evelyn and Ronald, and Mrs. Bing's sister, Miss Molly Aron, all of 2220 Fulton Avenue; Mr. and Mrs. E. Brown, 690 Bertrand Street; A. Averson, 681 Querbes Avenue; and H. N. Beloff, 5566 Macdonald Avenue.

MARRIAGES

SALTZMAN-GRUBER

The marriage of Miss Mona Tina Gruber, daughter of Mr. and Mrs. Max Gruber, 430 Trenton Avenue, to David Saltzman, son of Mr. and Mrs. Harry Saltzman, 5722 Wilderton Avenue, took place in the Queen Elizabeth Hotel, on Sunday, June 5, at six o'clock. Rabbi Wilfred Shuchat officiated. The ceremony was performed under the same canopy which was used at the marriage of the bride's maternal grandparents, Mr. and Mrs. C. B. Fainer. The bride was given in marriage by her father. She wore a gown of polished peau de soie, its wide V-neckline outlined in leaves of heirloom lace; with long, fitted sleeves; and a very full skirt with drapery of pleated organza caught in back by lace bustles and ending in a cathedral train. Her veil of tulle illusion was held by a diadem of mother-of-pearl and she carried a fan of baby orchids and stephanotis. Mrs. Basil Cohen was matron of honour for her sister. Her gown of blue silk faille had a draped collar which formed a large front bow, and two panels to the hemline. She carried a cascade bouquet of yellow roses. Misses Carol Abelson, cousin of the bride, and Ethel Saltzman, sister of the groom, were junior bridesmaids. Their gowns of blue silk organza were trimmed with flowered embroidery. They had tiaras of stephanotis and carried semi-cascades of yellow roses. Marvin Shiller was best man for his brother-in-law. Lyon Shiller, nephew of the groom, was page boy. White snapdragons and white Shasta daisies combined with greenery decorated the hall. Mrs. Gruber, mother of the bride, wore a blue gown; and a matching petalled hat. Mrs. Saltzman, mother of the groom, was gowned in blue peau de soie, with a blue hat. Their corsages were of tiger orchids. Mr. and Mrs. David Saltzman spent their wedding trip in Europe, the bride departing in a white wool suit; with pale green accessories.

BESSNER-LIEFF

The marriage of Miss Lois Elizabeth Lieff, daughter of Abraham H. Lieff, Q.C., and Mrs. Lieff, of Ottawa, Ont., to Morton H. Bessner, son of Mr. and Mrs. Jack Bessner, 5580 Gatineau Avenue; took place at the home of the bride's parents, on Sunday, July 19, at twelve o'clock noon. Rabbi Michael Kurz, of Agudath Israel Congregation, in Ottawa, officiated, assisted by Cantor David Aptowitzer. The bride was given in marriage by her father, gowned in white, embroidered organdy, with a fitted bodice and bateau neckline, short sleeves, and a full skirt, she had a waist-length veil of tulle illusion fastened by a satin headdress embroidered with seed-pearl-beads and carried a prayer book with orchids. Mrs. Horace B. Cohen, as matron of honour for her sister, wore a gown of cocoa-brown chiffon, and a headdress of the same shade, and carried a bouquet of yellow chrysanthemums and Talisman roses. Leo Guttman acted as best man for his brother-in-law. Cedar boughs and standards of flowers decorated the synagogue. Mrs. Lieff, mother of the bride, was gowned in yellow chiffon; with a matching flowered hat; and a corsage bouquet of Talisman roses. Mrs. Bessner, mother of the groom, was gowned in turquoise-blue chiffon; and had a hat of the same shade; and a corsage of white gardenias. Mr. and Mrs. Morton H. Bessner spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y. In Ottawa for the marriage were: Mrs. Joseph Friedberg and Mrs. Moe Bell, of Daytona Beach, Florida; Dr. Dan Thaw, of Canadaigua, N.Y.; Dr. and Mrs. Max Toker, Dr. and Mrs. Samuel Herahon, of Montreal, Que.; Mr. and Mrs. Sydney Lazurovitz, of Quebec City; Dr. Morris Lieff, of Newark, N.J.; and Mr. and Mrs. L. Mayer, of Linden, N.J.

ENGAGEMENTS

Mr. and Mrs. William Flamenbaum, 1972 Brinton Road, announce the engagement of their youngest daughter, Miss Rosalind Flamenbaum, to Jerry Convoy, son of the late Mr. and Mrs. David Convoy. He is the brother of Morris Convoy, 6415 Victoria Avenue.

Mr. and Mrs. Louis Klamer, of Holliswood, Long Island, N.Y., announce the engagement of their daughter, Miss Gail Klamer, to Edward Ornstein, Private First Class, of Fort Slocum, N.Y., son of Mr. and Mrs. Samuel Ornstein, 5205 Daloa Avenue, Montreal.

Mr. and Mrs. David Schnarch, 2137 College Street, announce the engagement of their eldest daughter, Miss Naomi Schnarch, to Philip Friedman, son of Mr. and Mrs. Hyman Friedman, 2160 Van Horne Avenue.

APPROACHING MARRIAGES

Mr. and Mrs. Samuel Gershenson, 5065 Prince of Wales Avenue, announce the approaching marriage of their daughter, Miss Maureen Gershenson, to Aaron Blutman, son of Mrs. M. Blutman, of Newark, N.J., and the late Max Blutman, on Sunday, September 6, at Beth Zion Synagogue, Rabbi Sydney Shoham officiating.

BIRTHS

Born, to Mr. and Mrs. Howard Pascal (nee Doris Shapiro), 6864 Decelles Place, on July 16, at the Jewish General Hospital, a son, Bruce; grandson of Mr. and Mrs. Jack Shapiro, 4940 Maplewood Avenue, who are the godparents; and of Mr. and Mrs. Jack Pascal, of Los Angeles, Calif. Frank Levy, Mackenzie Avenue, great-uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Herbert Cheifetz (nee Rita Beit), 2305 Noel Street, on May 27, at the Jewish General Hospital, a son, Jonathan.

Born, to Mr. and Mrs. Ben Leiderman (nee Adele Flomen), 4588 Ninth Street, L'Abord-a-Plouffe, on June 5, at the Jewish General Hospital, a son, Avrum Lorne; brother of Jeffrey Howard; grandson of Mrs. Mania Flomen, 4870 Maplewood Avenue, and the late Abraham Flomen; and of Mr. and Mrs. A. Leiderman, 8248 Stuart Avenue; great-grandson of Z. Flomen, 5124 St. Urbain Street.

Born, to Mr. and Mrs. Jack Herscovici (nee Connie Bronstein), 5807 Westluke Avenue, on July 9, at the Royal Victoria Hospital, a daughter, Mindy Laura; sister of Howard Ian, aged four years; granddaughter of Mr. and Mrs. Moe Bronstein, 4921 Dornal Avenue; and of Mr. and Mrs. Adolph Herscovici, 5920 Souart Avenue; great-grandson of Mr. and Mrs. Samuel Markman, 3876 Mackenzie Avenue.

Born, to Mr. and Mrs. Mitchell Leiberman (nee Esther Rubinstein), 92 Laperriere Street, St. Laurent, on July 23, at the Jewish General Hospital, a son, Harry William; brother of Adelia, aged six years; grandson of Mrs. Bertha Rubinstein, 1557 Ducharme Avenue, and the late Harry W. Rubinstein; and of Mrs. Beckie Leiberman, 5962 Hutchison Street, and the late Harry J. Leiberman.

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REFORM RABBIS

(Continued from Page One)

Shaaray Tefila, in New York, was elected the new president of the Central Conference of American Rabbis which represents the rabbinate of Reform Judaism in the United States and Canada. Dr. Bamberger, 56 years old, was born in Baltimore and graduated from the Johns Hopkins University. He was ordained a rabbi in 1926 at Hebrew Union College in Cincinnati, Ohio.

From 1929 to 1914 he served Congregation Beth Emeth, in Albany, N. Y. He then accepted a call to the New York pulpit. He is a former president of the Synagogue Council of America. The Council represents Orthodox and Conservative as well as Reform Judaism.

Dr. Bamberger is regarded as one of Judaism's leading scholars. His books include "Proselytism in the Talmudic Era," "Fallen Angels," "The Bible — A Modern Jewish Approach", and "The Story of Judaism." He is also a member of a committee of scholars preparing a new English translation of the Hebrew Bible for the Jewish Publication Society of America.

The Conference committee on the unaffiliated reaffirmed its policy of holding "preaching missions" in various cities of the country to reach non-Jews as well as those Jews not affiliated with any synagogue.

The Rev. Dr. Joshua O. Haberman, of Trenton, N. J., reported successful missions in that city, says the New York Times. He said that the project helped dispel the "widespread notion that Judaism is a closed religion for faith."

The committee's report followed by two days the disclosure at this convention that in Chicago, representatives of the three branches of Judaism had organized a Jewish Information Society to propagate their faith.

Labor Man Says Soviet Exhibit Shows Jewish Culture Low

The liquidation of Jewish culture in Soviet Russia is reflected at the Soviet Exhibition at the New York Coliseum, Jacob Pat, executive secretary of the Jewish Labor Committee, charged after making a survey at the exhibit. The JLC represents 500,000 Jewish workers in the AFL-CIO. Mr. Pat said that despite the display of Soviet consumer and technological goods, the cultural display shows a sharp contrast insofar as Soviet treatment of Jewish culture is concerned.

"The Soviets claim that 40 national groups in Czarist Russia who had no developed language or literature now enjoy both. But the only attempt to reflect Jews and Judaism in non-Russian, is through a so-called 'Book of Peace' issued by the Moscow Rabbi Schleifer and a thin book on Sholem Aleichem. This is all that seems to be left of Jewish culture in the Soviet Union, once a thriving arena of Yiddish and Hebrew," Mr. Pat said. "The Soviet exhibit boasts of schools and textbooks for its multi-lingual populace. There are children's books. But there are no signs of Jewish schools or textbooks or children's literature.

"The Soviets claim that there are some 2,600 different titles published in 86 different languages and dialects. Claims are made that there are 400,000 libraries of varied sizes and dimensions throughout the Soviet Union. There are 10,500 newspapers published in 67 languages, according to the press information given out at the exhibition. Yet there is no sign at the exhibit, which displayed a varied amount of newspapers in different languages, of a Yiddish newspaper. There is no sign of a Jewish library, or a Jewish theatre, or a Jewish school at the exhibit, although other national language groupings are represented.

"There is the clearest demonstration, the boldest underscoring of the liquidation of Jewish culture, of Jewish schools, of Jewish literature, of Jewish theatre, by the silence with which these once thriving institutions are treated by the administrators of the Soviet Exhibition," Mr. Pat concluded.

Child's play is part of formation of character and helps him to achieve physical and emotional security. In the give and take of games he can learn team work.

When walking along country roads after dark, for safety's sake wear a large patch or band of luminous or glowing tape on the back and front of the coat. A lighted lantern or flashlight should be carried to alert drivers to the pedestrian, who should be walking on the left side, facing traffic.

BELGIAN MISSION TO ISRAEL

(Continued from Page One)

ing Ambassador Rafael told Queen Elisabeth, grandmother of King Baudouin, that she had conquered Israel on her visit there this spring, which was more than the crusaders from Belgium had been able to do.

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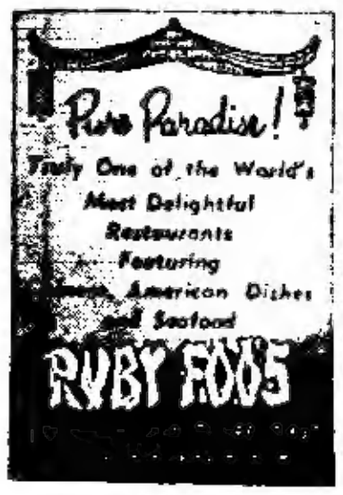

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THE RABBI AS A COUNSELLOR

(Continued from Page Eight)

sistance I recruited in pursuit of a satisfactory solution.

1. A wife enlisted my help on behalf of her emotionally disturbed husband. He had been under private psychiatric care for more than a year and the family funds were exhausted. I first tried to cheer and comfort her and attempted to make her feel that mental illness is no more humiliating or stigmatizing than physical illness. I described to her a number of similar cases in our congregation without identifying the patients. This tended to relieve her of some of her anxiety and timidity. I then listened to her complete story and assured her that I would aid her as much as I could. My main service to her, apart from the therapeutic catharsis and an offer of a modest sum of money, was to call a Jewish social agency and to arrange for an early interview. The fact that I was there to open the door to a potential source of help meant a great deal to her. The head of the Jewish Federation agency to which she was referred was responsive to me and, as I later learned, cordial to her and helpful to her husband.

Social workers are, of course, familiar with the anxious ambivalence which accompanies seeking help. Social workers, however, are not available 24 hours a day. The rabbi, on the other hand, is available and is therefore called at very odd times and hours. The woman in the above instance phoned late at night. Others called early morning, Sunday afternoons, Saturday nights or even Friday evening and Saturday morning. Why?

Turning to the rabbi, for some, is an act of desperation. They may respect the rabbi and his confidence, yet are reluctant to expose even to him their carefully concealed anguish. Many search hard and fast for other alternatives. Only after concluding that other avenues are closed, do they appeal to the rabbi. When this decision is reached, they immediately call or visit the rabbi, feeling that if they do not then take the plunge, they may not again be able to muster the required courage.

2. This may partially explain why the wife of a congregant drove up to see me at a mountain resort where my wife and I were vacationing for a few days. She felt that before she instructed her attorney to press separation proceedings against her husband, she should consult me. We spent several hours discussing her marital tangle. I finally persuaded her to postpone legal action. My guess is that deep down in her heart she sought some one to stay her hand and turned to the rabbi expecting him to render that service.

3. On a recent Saturday evening a distraught mother came to my home without an appointment to discuss with me the case of her 16-year-old son who had long been suffering from emotional distress. Until six months ago, she kept transferring him from school to school, blaming his difficulties on the lack of wholesome friends and the absence of understanding teachers. When the symptoms became too compelling to be rationalized, she turned him over to the care of a psychiatrist. This specialist charged a very substantial fee for two sessions a week . . . for a period of six months. Her son showed no substantial improvement. In fact, his condition suddenly deteriorated to the point where he made several attempts at suicide. His "compulsive neurosis" seemed to deepen. Why did she intrude on the rabbi's privacy? That very Saturday morning the psychiatrist told her in essence that he could no longer help her son and advised her to send him to a hospital. What hospital, or where or how, either he did not specify to her, or she was too confused to listen. The woman was understandably shaken, confounded, terrified. What now? What next?

I spent several hours commiserating with her, strengthening her morale and attempting to reassure her. I told her that neither she nor I had to answer to her son's problem. The decision as to what the next step should be must be made by a competent specialist. I urged the mother to return to the psychiatrist since he was in the best position to help her son. I even volunteered to call him and resolve the misunderstanding. She rejected both suggestions, insisting that the psychiatrist betrayed her son. I then offered to contact a psychiatrist in whom I had confidence who would listen to her story, obtain the necessary history from her son's former psychiatrist, and on the basis of the data advise her what to do. This made sense to her. I then called the psychiatrist, and in the mother's presence and hearing informed the psychiatrist about the case and then turned the phone over to the mother. I left the room and their conversation continued for more than half an hour. What they decided between them I do not know. The mother left my home relieved, comforted and assured that someone of professional competence was recruited by the rabbi to help her out of her painful dilemma.

The problem of mixed marriage is becoming increasingly serious among the middle and upper middle classes. Ninety-five per cent of our Jewish suburban high school graduates attend college and ninety per cent of these live on campus away from home. Since the Jewish student is a member of a minority in many colleges and because of the current trend to early marriages, the number of exogamous alliances is mounting.

During the past six months, I dealt with four such situations. Three were brought to me by anguished parents. In the fourth instance the young man came directly to me. I was successful in two, in that the marriage plans were cancelled. I failed in the other two. I will now describe one of these cases.

4. This story began a year ago. Jane was an 18-year-old freshman in a small college where she was one of five Jewish women. Before long she became enamoured of a Christian boy. The parents, who are deeply involved with the Synagogue and Jewish causes, came to me with the sad story. They intercepted a letter the boy sent her which revealed that they were contemplating marriage. Since I knew the young woman fairly well I called her during the winter recess on some pretext which seemed valid to her. I spent four hours with her in a relaxed mood and friendly atmosphere of my home. She told me the whole story, except that it was not she but her best friend who was involved. This camouflage gave me an excellent opportunity to objectify the many problems and pitfalls of intermarriage. Before she left my home, she promised to help her "poor friend" terminate the relationship. I kept in touch with her, always careful to preserve the fiction, until she assured me that the problem was solved. At least her parents and I believed it was solved, and they were exceedingly grateful to me.

The relieved parents determinated that this would not happen again. They had Jane agree to transfer to a New York college, come the following September, and arranged for her to become a counsellor in a Jewish summer camp. All was serene and quiet on the home front.

Upon her return from camp, however, the parents were alarmed to discover ominous clouds quickly gathering. Their suspicion was aroused in a curious way. Jubilant that their daughter had broken off relations with her Gentile suitor, the parents decided to reward her. A few weeks before the close of the camp season they wrote to her hinting they had a wonderful surprise for her... a beautiful new car. Strangely they received no exciting response. This troubled them but they remained silent. The parents met Jane at the station upon her return and pressed the new car keys into her palm. Picture their astonishment when she said "Dad, I really don't need a car. I have no use for one." This was a sure sign that a storm was brewing. To quote the father: "Knowing Jane as I do I was convinced she was either 'meshugah' or in trouble. I soon found out she was both." They learned Jane fell in love with the only Gentile counsellor in that Jewish camp. This time she meant it. John is her man and for keeps. Her parents were openly antagonistic and equally obdurate. Jane must repudiate her fiance or else she must leave home and be disowned. This was their only concession: if Jane would visit the rabbi with her fiance and get the rabbi to approve of him as a person, the parents would consent to meet him and consider him as a prospective son-in-law. Recalling my sympathetic attitude in the first encounter which involved her "friend," Jane agreed. An appointment was made for that evening. I met Jane and John and after a long and frank discussion I expressed the sincere feeling that he, as a person, whether Jew or Gentile, was not for her. He was amazingly naive and lacking in maturity and realism. In our discussion he solved the most complex human and social problems by denying their existence. Jane, for her part, for the first time showed symptoms of bitterness and hostility towards her parents, her Jewish heritage and identity. To me it was quite clear that her involvements had a deep etiology and that she therefore required some outside help. Among those who knew of this affair was the head of the Jewish camp they both attended. He was a professional social worker in a Jewish Federation agency. This couple had much respect for him. I wanted him to help me persuade the couple to abandon their marriage plans. That is all I wanted from him.

Now my dilemma. How does this social worker feel about intermarriage? Does he assume, as I do, that mixed marriage is "bad" for the two people involved, and "wrong" considering Jewish group survival?

Does he approach the problem with the view of discouraging the union unless it is conclusively proven that this particular mixed marriage, for compelling reasons, is different? Does he as a *Jewish* social worker feel as I do as a rabbi, that I am committed to the perpetuation of my ethic religious group, even as I am dedicated to the happiness and welfare of the people I serve? Does he believe as I do that when a Jew applies to me he is seeking my help as a rabbi and as such, I am a guardian of the Jewish people, a role I may not violate or compromise?

Or does he assume that he is first and foremost a counsellor who seeks to resolve human problems, who aims to liberate his clients from their personal conflicts, and whose primary goal is their happiness and adjustment without regard for Jewish group interests? Does he feel that the fact he and his clients are Jewish simply means that because of their common background he can better understand his clients' needs, more fully communicate with them, and is therefore better equipped to resolve their difficulties?

Does he feel that if Jewish group belonging can be enlisted as a sort of *amicus curae*, as an aid in the therapeutic process, well and good? Judaism then is an added resource. But the ethnic group welfare need not be considered if found to be a roadblock to emotional health and self-fulfillment. A social worker so oriented views mixed marriage as posing another problem, a serious obstacle, an additional hazard for the couple to consider. But to him intermarriage is neither "bad" nor "wrong" even if it does operate against Jewish group survival.

I was, therefore, confronted with these questions: Should I ask the social worker to intercede? Can I, *as a rabbi*, in good con-

(Continued on Page Five)

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Minority Status In Arab Lands Worsens, Says Expert

"The status of minorities in eastern Arab lands is in practice still an open problem," declares Dr. Pierre Rondot, noted French authority on minority problems in the Middle East, in the current issue of Middle Eastern Affairs, monthly publication of the Council for Middle Eastern Affairs, Inc., 432 Park Avenue South, New York 16, N.Y. In a carefully prepared survey of the position of minority groups in the various Arab countries, Dr. Dondot finds that the number and gravity of the problems confronting these groups are increasing, that neither the rise of Arab nationalism nor Islamic reformism has resulted in improved conditions for minorities, and that the Egyptian and Iraqi revolutions have in fact seen the minorities' position further imperilled.

Rondot, who is director of the Center of Advanced Administrative Studies on Contemporary Asia and Africa at the University of Paris, stresses the deep repercussions of the evolution of Arab nationalism on the position of minorities. He asserts that in principle any development toward a modern secular state in the Arab world should favor these minorities. But, in practice, this development begins with the whittling down of the traditional guarantees furnished by classical Islam, before these minorities, which "may be suspected of maintaining Western or Israel connections, are able to convince the government of their undivided loyalty, which alone might secure for them freedom from discrimination."

Rondot points out that paradoxically the Christians of the Middle East were not to benefit from the Arab nationalist movement in which they formed the vanguard. The Christians of the Middle East, without closely examining the possible results, "spontaneously and generously put at the service of the nascent Arab national their qualities of innovators and mediators, their knowledge and understanding of Western values." They played a major role in the Arab cultural renaissance and made important contributions to many other aspects of Arab life.

Rondot stresses that the present situation of minorities in the Arab Orient can be fully understood only against the proper historical background, and above all, in terms of the traditional minority regime in classical Islam. Traditional Islam recognized freedom of conscience at least for the "people of the book", Christians and Jews, but it never admitted the equality of communities in public life. The entire structure of minority status rested on "a system of separation and subordination of non-Muslim communities under the 'protection' of Islam, while the latter, fusing the spiritual and temporal, permeates the state." Professor Rondot emphasizes that "this structure has preserved in the Muslim countries its prescriptive value, at least its psychological import, down to our own day."

The author discusses in detail the current position of minorities in Egypt, Syria, Iraq and Lebanon. In Egypt the authorities "treat Jews and Christians with suspicion and some discrimination." The old Muslim discrimination continues to prevail "not only in private relations but also in public life and administration." Rondot makes particularly interesting observations regarding the attitudes of minority groups toward the Iraqi Government following the revolution of July 14, 1958.

Not only the Kurds, but also the politically active Christians favored the new regime. The experience of the Iraqi republic, however, has contributed a new dimension to minority problems in the region. The involvement of minority peoples in an extreme political direction has unwittingly compromised their communities in other Arab lands, where the rumor spread that "Christians and Kurds are Communists." "Repressive measures may emerge and, indeed, in the Syrian province of the United Arab Republic the Kurds are already under suspicion in the administration and the army."

The problem of community differences in Lebanon is unlike that in the other Arab states, the author notes. Though separate communities exist there, Lebanon has no real minority problem. No discrimination because of religious differences is practiced. But Lebanon's case is altogether exceptional and it is difficult to draw any general conclusions from it. "Here a regime of Islamic-Christian cooperation based on the idea of the equality of communities was set in motion, but, while this equality achieves mutual tolerance, it does not seem to open an easy path toward the complete modernization of the state."

Looking at the problems of minority peoples in terms of long term prospects, Dr. Rondot is mildly hopeful. First, he argues that "while Islamic reformism did not improve the position of the minorities, it did introduce into Islam the principle of research and evolution which must, in time, lead to a general revision of the old discriminations and eventually to a psychological equalization."

More important, development of Arab nationalism along modern secular lines, as in the case of the United Arab Republic, should, by altering at first legislation and theoretical rules regarding the status of minorities, also gradually succeed in changing the practice of mass attitudes toward minority groups. Rondot thus is able to state that eventually "the minorities stand to gain advantages in the modern state, but meantime they are likely to experience considerable loss." He adds that the time has passed when the West might intervene; the West cannot now even make its counsels appreciated. "The Arab Middle East must find its own solutions, without having either the support of easily usable tradition or the spirit

(Continued On Page Seven)

THE RABBI AS A COUNSELLOR

(Continued From Page Four)

science, invite his participation? At the same time, can I as a counsellor afford to forego the assistance and resources available to me? I was thus caught in a conflict of roles. My first step was to call him to discuss the case in broad outline.

As I had feared, this particular social worker was not opposed to mixed marriages as such. Fortunately, however, he concurred in my feeling that this marriage would not work for reasons not related to differences in religious backgrounds. Being assured that he would oppose the marriage, be it on secular and psychological terms only, I arranged to have the couple meet with him. Meanwhile, I felt that the basic problem, her hostile and ambivalent feelings, must also be treated. I called the parents and advise them to furnish psychiatric help for Jane.

Again my dilemma. Is the psychiatric positively or negatively disposed towards religion? How does he feel about intermarriage? Does he belong to the school which is militantly antagonistic to religion? There was a time when all a psychiatrist had to learn was that his patient had a history of religious orthodoxy. The diagnosis was almost routine: obsessional neurosis, tyranny of taboos, guilt complexes, and other derisive formulations which had their roots in Freudian hostility to religion.

According to these extremists, the patient would be perfectly normal had he not been subjected in early youth to dietary restrictions, Sabbath prohibitions, and the other restraints of normative Judaism. Does the psychiatrist I am about to introduce into the case belong to that school? If he is so disposed I could expect little help from him. Very likely he approves of intermarriage.

Or does he agree with the increasing number of therapists who have made their peace with religion, who agree with Kurt Lewin, Isidor Chein and others that commitment to Judaism often produces feelings of security, a sense of belonging and other wholesome and fulfilling rewards?

At this point, too, I first inquired into the religious attitudes of the psychiatrist I had in mind. Having determined that the psychiatrist was affirmatively oriented towards religion, I brought the doctor and the parents together. To conclude the story, the psychiatrist after three months of treatment informed me and the parents that Jane could not be deterred from the marriage although he too felt the union would not long endure. He predicted that ultimately Jane would return to her parents and her group.

From a considerably large number of family problems brought to me, I have selected the examples cited for two reasons. Firstly, they are representative of the types of problems I am most often called upon to treat. Secondly, I chose problems for whose solution I solicited the assistance of outside experts.

In obtaining the help of specialists, I noted some of the precautions I, as a rabbi, felt compelled to take. In referring my client to a professional specialist, I did not feel freed of my responsibility to make certain that the specialist would not in the course of his treatment vitiate the basis of my authentic role, that of exponents of a religious philosophy of life.

This need for vigilance will in time become less essential as the still considerable gap between some Jewish social workers and a positive Jewish orientation continues to contract. The establishment of a school of social work at Yeshiva University and the Institute of Pastoral Psychiatry of the New York Board of Rabbis are salutary and progressive developments which promise to cultivate a broader *atmmung*.

However, let not this narrowing gulf lead us to believe that complete amity is around the corner. Let us face the problem frankly and squarely. Let us not be afraid to admit that there are areas of disagreement between the rabbi and the professional specialist which cannot be bridged. There are compromises a rabbi, especially if he be Orthodox, cannot accept. Torah Judaism has a hard core of theological absolutes which no rabbi professing loyalty to it may waive.

Take the plight of a young woman legally but not religiously divorced. No matter how desirable it may be, from the point of view of social work or psychiatry, for the woman to ignore the religious barrier to marriage, an Orthodox rabbi must oppose her marriage unless and until she obtains a bona fide *ghet* or Jewish divorce. Even if the *ghet* is obtained, the rabbi must persist in his opposition if the prospective groom is a *Kohen*.

The number of these irreconcilable conflicts is substantial. In such situations, the distressed person must either follow the dictates of his religion or the advice of his therapist. He cannot satisfy both.

It is heartening to note, however, the emergence of a much warmer and friendlier climate of feeling. We are learning to work together in an atmosphere of mutual respect. Antagonism and suspicion are giving way to an attitude of reciprocal sharing. We are coming to realize that a total process of human restoration requires both the technical skills of specialized training and the regenerative dynamism of a faith-anchored system of spiritual values. The former is provided by professional therapists; the latter by competent rabbis.

We are all engaged in the common task of serving our fellow Jews. Many religious leaders, even among the Orthodox, especially those who have been dealing with emotionally and mentally disturbed people, have become prone to adopt, where *Halachacally* possible, a more liberal and lenient interpretation of Jewish law.

This, together with the growing trend among Jewish social workers to accept a more positive attitude towards Judaism, is broadening the area of consensus and cooperation. This is indeed a welcome development in American Jewish life.

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Social Notes — Toronto

Mr. and Mrs. Peter Gordon, 963½ Whitmore Avenue, were in Montreal, Quebec, for a week, to be present at the wedding of Miss Bernice Shoib, daughter of Mr. and Mrs. B. Shoib, of Montreal, Quebec, to Eli Elias, son of Mr. and Mrs. Max Elias, of Montreal, Quebec.

Toby Rose Metter, daughter of Mr. and Mrs. Harry Metter, 232 Markham Street, will spend three weeks in a camp at Gravenhurst, Muskoka.

Mr. and Mrs. Ben Lehman, of Jackson, N.Y., and their nieces, Windy and Sharon, daughters of Mr. and Mrs. Stanley Lehman, of New York, are with their sister and brother-in-law, Mr. and Mrs. Isaac Goodman, 12 Wishart Place, and will visit for two weeks with Mr. and Mrs. Harry Horwitz, 10 Wishart Place.

Mr. and Mrs. Benjamin Foused, 199 Goddard Street, and their children, Fern, aged six years, and Ronni, eleven, motored to Crystal Beach, to spend a two-week holiday.

Mr. and Mrs. Jack Civin, 30 Vinci Crescent, visited their uncle and aunt, Mr. and Mrs. Samuel Rosensweig, 4617 Jeanne Mance Street, Montreal, Que.

Mr. and Mrs. Daniel Wayne, 60 Glen Long Avenue, spent a week at the Gateway Hotel, in Muskoka, Ont.

Cesar Rennert, of Chicago, Ill., who was here for the Kiwanis Club convention, visited Garry Gottlieb, son of Mr. and Mrs. Arthur Gottlieb, 77 Wembley Road.

Mr. and Mrs. Morris York, 65 Broadlands Boulevard, spent their wedding trip in New York. Mrs. York is the former Miss Bessie Gold, daughter of Mrs. Pearl Gold, 640 Harvey Avenue.

Here for the marriage of Miss Sarita Nadborny, daughter of Mr. and Mrs. Allan Nadborny, 1594 Bathurst Street, to Harold Freeman, son of Mr. and Mrs. David Freeman, were the groom's sisters, and their children: Mrs. Irving Malchicoff and Sheldon and Sandy, of North Hollywood, Cal.; and Mrs. Harvey Shevlowitz, and daughter, Judy, of Glendale, Cal.

Mr. and Mrs. David Meltzer, 8 Highland Avenue, were in Montreal, Que., for the marriage of Miss Lenore Sandra Katz, daughter of Morris H. Katz, of Montreal, and of Mrs. L. S. Giulianelli, 4800 Cote des Neiges Road, to Harvey Arthur Budd, son of Mrs. Edward Aronson, of Chestnut Hill, Mass., and the late Louis Budd, on June 21, at the Queen Elizabeth Hotel.

Mr. and Mrs. A. J. Alexandor, 1469 Drummond Street, Montreal, Que., were here for the funeral of Percy Hermant, 164 Glen Road, who died on July 23.

Mr. and Mrs. Joseph Burstyn and son, David, 71 Shelborne Avenue, travelled via Trans Canada Air Lines to visit with their son-in-law and daughter, Mr. and Mrs. Sidney Barish, of Winnipeg, Manitoba, to stay for a month.

Mr. and Mrs. Norman Grad, 32 Winona Drive, are visiting their son-in-law and daughter, Mr. and Mrs. Morris Korman, and children, Susan Denice, aged one year, and the new-born Michael, in Timmins, Ontario.

Mr. and Mrs. Abraham Soloman, formerly of 492 Atlas Avenue, have taken up new residence at 795 Vaughan Road.

Miss Florence Swadron, daughter of Mr. and Mrs. George Swadron, 170 Strathearn Road, and the fiancee of Donald Fox, son of Mr. and Mrs. Isadore Fox, of Buffalo, New York, was guest of honour at a personal shower, given by Mrs. Alvin Rosen, of Buffalo, New York, in Crystal Beach, Ont., with twenty guests present. Mrs. Rosen wore a blue dress, with a bouffant skirt, and flowered with red and pink roses. Mrs. Swadron wore a tight fitting, black sheath dress, with a bodice of white lace. Mrs. Fox wore a powder-blue sheath, appliqued with flowers. Miss Swadron, the honoured guest, wore a beige dress of polished pique, styled with a straight cut skirt, and a low-cut back. The table centerpiece was composed of varicoloured flowers. Present were: Mrs. L. Bernstein, of St. Catharines; Mrs. J. Arnoff, of Windsor; Mrs. D. Rossman, of Port Colbourne; Miss Leona Fox, of New York; Mrs. J. Fox, Mrs. E. Kaufman, Mrs. F. Schwartzberg, Mrs. M. Swadron, Miss Hanna Somerstein, Mrs. M. Organek, all of Buffalo; Mrs. U. Gablon, Mrs. L. Campol, Mrs. H. Eisen, Miss Sybil Sigal, Miss Joyce Kaplan, all of Toronto; and Mrs. A. Kianof, of Niagara Falls, N.Y.

APPROACHING MARRIAGES

Mr. and Mrs. Saul S. Wintraub, 323 Richview Avenue announce the approaching marriage of their daughter, Miss Faith Gloria Wintraub, to Frank Austin (Osdyczer), son of Mr. and Mrs. Max D. Osdyczer, 834 Castlefield Avenue, to take place on Wednesday, August 26, at half-past five o'clock, at Beth Tzedec Synagogue, with Rabbi Stewart E. Rosenberg officiating.

ENGAGEMENTS

Mr. and Mrs. Harry Greenspan, 148 Brunswick Avenue, announce the engagement of their daughter, Miss Sharon Greenspan, to Michael Pupko, son of Mr. and Mrs. Mark Pupko, of Hamilton, Ontario. The marriage will take place on December 27, at Beth Sholom Synagogue, with Rabbi David Monson officiating.

Mr. and Mrs. Louis Berman, 3869 Bathurst Street, announce the engagement of their daughter, Miss Marlene Berman, to Howard Gotlib, son of Mr. and Mrs. Louis Gotlib, 155 Dunblaine Street.

Mr. and Mrs. Isador Myers, 42 Palm Drive, announce the engagement of their daughter, Miss Zelda Myers, to Leon Safer, son of Mr. and Mrs. Max Safer, 231 Lonsmount Drive.

MARRIAGES

WEKSLER-OTIS

The marriage of Miss Beverley Rochelle Otis, daughter of Mr. and Mrs. David Otis, 113 Caribou Road, to Leo Weksler, son of Mrs. Paula Weksler, 57 Ranee Avenue, and the late Benjamin Weksler, was solemnized at the Town House, in the King David Room, on June 26, at half-past four o'clock, by Rabbi David Monson, assisted by Cantor S. Weinstein. The bride was given in marriage by her father. She wore a white gown of Chantilly lace, cut with a fitted bodice; scooped neckline, with lace trimming; short bell-shaped sleeves; a bouffant skirt with lace scallops along the hemline; a white peau de soie cummerbund trimmed with roses; and a short train of peau de soie. Her fingertip illusion veil was arranged with a tiara of rhinestones and pearl beads. Her bouquet was of white carnations and roses with white stephanotis. The matron of honour was Mrs. Joseph Magder, cousin of the bride. She wore a beige peau de soie gown, with a bodice of white Chantilly lace, and a sheath skirt. Her bouquet was of pink and white roses and carnations; and she had a rhinestone tiara. The junior bridesmaids were: Annette and Laura Otis, cousins of the bride. Each wore a gown of rose-coloured and blue organza, with a fitted bodice, and a bouffant skirt. They had garlands of pink and white rosebuds; and carried nosegays of baby pink and white roses and carnations. The best man was Joseph Magder, cousin of the bride. The ushers were: Lawrence and Michael Otis, brothers of the bride; and Lawrence Cohen, cousin of the bride. The altar and canopy were decorated with standards of pink and white carnations. Mrs. Otis wore a beige Chantilly lace gown, with a sheath skirt and side panels of lace and peau de sole trimmed with iridescent bugle beads; and had a matching hat. Mrs. Weksler wore a beige Chantilly lace gown, with a sheath skirt and a cummerbund and bow of beige organza; and a matching hat. Each had a corsage of pink and white roses. Mr. and Mrs. Leo Weksler spent their honeymoon at the Nevele Country Club, in Ellenville, N.Y., and also in New York. The bride travelled in a blue, hand-tailored linen suit with a loose-fitting jacket which had three-quarter-length sleeves. They will reside at 113 Caribou Road. Here for the wedding were: Mr. and Mrs. S. Spector, and H. Spector, uncles and aunt: Mrs. A. Goldberg, cousin of the bride, all of Detroit, Mich.; Miss Sarah Greenberg, great-aunt of the bride, of Windsor, Ont., Mr. and Mrs. S. Greenberg, great-uncle and great-aunt of the bride, of Ottawa, Ont., and M. Green, of Mexico City, Mexico.

HANSER-HANDLER

The marriage of Miss Lorraine Handler, daughter of Mr. and Mrs. Harry Handler, 33 Dundurn Crescent, to Dr. Barry Charles Hanser, son of Mr. and Mrs. Samuel Hanser, 1862 Bathurst Street, was solemnized at the Shaarei Shomayim Synagogue, on June 23, at six o'clock, by Rabbi Walter Wurzburger, assisted by Rabbi B. Rosensweig, and Cantor N. Adler. The bride was given in marriage by her father. She wore a long white pure silk organza gown, appliqued with Chantilly lace. The bodice was of white lace, in scallops, with a draped basque of silk organza; and the full, bell-shaped skirt was gathered and draped at the waistline, and terminated in a bubble-shaped hemline. A rose of lace was appliqued on the skirt. A fingertip veil of silk illusion was held by a beaded crown of tiny pearl beads. Her bouquet was of white carnations, adorned with Talisman roses. The matron of honour was Mrs. Stanley H. Eisen, sister of the bride. The latter wore a Chinese red, chiffon gown, with decollete neckline, and a crushed fitted waist of silk chiffon; and an iridescent skirt in shades of orange and red, caught by a cummerbund, buttoned at the back. She carried a spray of white roses with yellow and orange flowers; with a matching headpiece. The bridesmaids were: Mrs. Beryle Wolkoff, and Misses Beverley Handler, cousin of the bride, and Brenda Rotish, cousin of the groom. They wore matching gowns of silk organza, with balloon sleeves; styled with bouffant skirts, in colours graduating from pale orange to deep Chinese Red. Each had a matching headdress and veils of white net, with white velvet bows; and their bouquets were similar to that of the matron of honour. The flower girl was Katherine Eisen, niece of the bride; in a shrimp-coloured dress, and had a full skirt, with white lace; and a flowered headband to match the nosegay of white and orange flowers, which she carried. The best man was Dr. Stanley Eisenberg. The ushers were: Murray Handler, Dr. Herbert Handler, brothers of the bride-elect; Stanley Eisen, brother-in-law of the bride; and Philip Borsook. The Synagogue was decorated with standards of white chrysanthemums, with a tinted orange colour; and the aisle and the archways were ribboned with similar flowers. Mrs. Handler, mother of the bride, wore a gown of deep coral-shaded ribbon lace and peau de soie; with flowers of peau de soie at the neckline. Her headpiece was of matching shirred peau de soie; and she had a wrist corsage of baby white orchids. Mrs. Hanser, mother of the groom, wore a gown of peach-ice-shaded silk chiffon and peau de faille, styled with a portrait neckline, and fitted sheath skirt, with a drape of chiffon held in place by a pin of rhinestones; and a headpiece had petals to match her gown; with a similar wrist corsage. Mr. and Mrs. Handler spent their honeymoon on tour of the Caribbean. The bride travelled in a tangerine-shaded hopsack suit, flecked with white; and she had a cream-shaded hat, bag and shoes to match. They reside at 88 Neptune Drive. Here for the wedding were: Mr. and Mrs. M. Silver, of Detroit, Mich.; Mr. and Mrs. M. Smith and family; Miss Andrea Caplan, all of Rochester; Rabbi and Mrs. H. Cohen, of Wisconsin; Mr. and Mrs. P. Hollend, of Peterborough; Mrs. Fanny Lottman, of Los Angeles, Cal.; Mr. and Mrs. H. Labko and daughter, Maxine, of Chicago, Ill.; T. Hanser, and family; Mrs. Kimmel, all of Ottawa; Mr. and Mrs. S. Rotish, of Oshawa; and Mr. and Mrs. H. Zolov, of Montreal, Que.

W. J. C. Leader Reports Hebrew Words In African Tribes

The attachment of certain African tribes to Judaism was discovered by Dr. Israel Goldstein, of New York, in the course of a recent visit to Africa. Dr. Goldstein, chairman of the Western Hemisphere Executive of the World Jewish Congress, and Mrs. Goldstein, are on a world tour. In a recent report to the World Jewish Congress Executive, Dr. Goldstein said that he was told in Uganda that one tribe had been converted to Judaism during the First World War. The chief adviser to the king of another tribe, consisting of 500,000 persons, expressed to Dr. Goldstein a desire to visit Israel with a view to improving the technical skills of his people.

In Uganda, Dr. Goldstein was informed that "among two of the tribes there have been discovered a number of unmistakably Hebrew words showing the influence of Jewish traders who went to East Africa in the sixth or seventh centuries, if not earlier." In South Africa, Dr. Goldstein was impressed by the Jewish community which, he commented "deserves its reputation as the most Jewishly-spirited community in the Diaspora, as measured by the criteria of synagogue affiliation, Jewish education, and Zionist devotion, including not only their response to fund-raising appeals for Israel, but immigration, pioneering, and investments in Israel."

Dr. Goldstein said he was told that "there is very little anti-Semitism in government or out of government" in that country. Nor did he hear any complaints of anti-Semitism in Nairobi, Kenya, where the lot on which the synagogue and community center are located has been granted by the municipality on a long lease without charge. Similar facilities have been accorded other religious denominations. There are about 600 Jews in Nairobi. In all places where he spoke to Jewish groups throughout Africa, Dr. Goldstein said, "There was great interest in learning of the way in which the American Jewish Congress and other leading Jewish organizations in the United States are helping the Negro in the U.S.A. in his struggle for equality."

During his visit to the Federation of Northern Rhodesia, Southern Rhodesia and Nyasaland, Dr. Goldstein discussed community problems with the leaders of the 8,000-member community. Inter-marriage and assimilation, Dr. Goldstein noted, were worrying issues. Jews have played "an impressive part in the development of Rhodesia. Today the Minister of Labor is a Jew, and there is a Jewish Member of Parliament." Dr. Goldstein will conclude his world tour in Stockholm where he will participate with 300 Jewish leaders from all parts of the world in the fourth plenary assembly of the World Jewish Congress.

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The deadline for all news and advertising material for the issue of August 7, will be on Friday, July 31, in Toronto; and Monday, August 3, in Montreal.

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ADATH ISRAEL Synagogue, 37 Southbourne, requires Altoes and Tenors for formation of congregational choir for high holidays and the sabbath. Please contact Mr. Frohman, EM. 6-1030.

The Canadian Jewish Review is still the only Jewish publication in Canada printed in any language reaching the Jewish community that is not supported by a group or organization and which has the distinction of being a member of the Audit Bureau of Circulations.

NOTICE

The deadline for all news and advertising material for the issue of August 7, will be on Friday, July 31, in Toronto; and Monday, August 3, in Montreal.

BIRTHS

Born, to Rabbi and Mrs. Gedalia Felder (nee Anna Teichner), 8 Dalton Road, on May 31, at New Mount Sinai Hospital, twin daughters, Esther Lifshe and Rachel Miri; sisters of Aaron, aged fifteen years; and of Joseph, fourteen; granddaughters of Rabbi and Mrs. B. Teichner, of Bronx, N.Y.; and of Mr. and Mrs. H. Felder, of Montreal, Quebec.

Born, to Mr. and Mrs. Louis Weiner (nee Belle Cohen), 154 Combe Avenue, on July 17, at St. Joseph's Hospital, a son, Mark; brother of Marlene, aged seven and one-half years; Barry, seven, and Adrienne, three; grandson of Mr. and Mrs. Jacob Cohen, 164 Combe Avenue; and of the late Mr. and Mrs. Jack Weiner.

Born, to Mr. and Mrs. Harvey Malinsky (nee Mary Shacter), 191 McAllister Road, on July 18, at the New Mount Sinai Hospital, a son, Danny Shonne; brother of Debbie Carol; grandson of Mrs. Annie Malinsky, 59 Neptune Drive, and the late Thomas Malinsky; and of the late Mr. and Mrs. Charles Shacter; great-grandson of Mrs. Rose Grossman, 377 Spadina Avenue, and of the late Louis Grossman; and of Mrs. Annis Malinsky, 131 Elm Ridge Drive, and the late Rubin Malinsky.

Born, to Mr. and Mrs. Ernest J. Weisz (nee Edith Satok), 4026 Richview Avenue, on July 19, at Toronto General Hospital, a son, Lorne Roger; brother of Janet, aged three years; and Shelly, one and one-half years; grandson of Mr. and Mrs. Max Satok, 445 Wilson Avenue; and of Samuel Weisz; great-grandson of Mrs. H. Rumack, 11 Oxford Street.

Born, to Mr. and Mrs. Wilf Winberg (nee Norma Waldman) 12 Overdale Road, on July 9, at the New Mount Sinai Hospital, a son, Michael Stephen; brother of Marla Fern, aged six and one-half years; and Martin Neil, four; grandson of Mr. and Mrs. Morris Waldman, 543 Coldstream Avenue; and of Mrs. Sarah Winberg, 198 Dunblaine Avenue, and the late Max Winberg; great-grandson of Mrs. Rebecca Osher, 543 Coldstream Avenue.

Born, to Mr. and Mrs. Morris Korman (nee Ruth Ann (Honey) Grad), of Timmins, Ontario, on July 25, at St. Mary's Hospital, a son, Michael; brother of Susan Denice, aged one year; grandson of Mr. and Mrs. Norman Grad, 32 Winona Drive; and of Mr. and Mrs. Esser Korman, of Timmins; great-grandson of Mrs. Sally Grad, 30 St. Andrews Street; and of Samuel Zangwill, of Capetown, South Africa.

Born, to Mr. and Mrs. Leo Goldstein (nee Sarah Grotell) 45 Danby Avenue, on July 17, at the New Mount Sinai Hospital, a daughter, Susan; sister of David, aged two and one-half years; granddaughter of Mr. and Mrs. Louis Grotell, 241 Ossington Avenue; and of Mrs. Leah Goldstein, 22 Yarmouth Gardens.

Born, to Mr. and Mrs. Lawrence Wengle (nee Ruth Fink), 7 Meadowbrook Avenue, on July 16, at the New Mount Sinai Hospital, a son, Richard Brian; brother of Sharon, aged two and one-half years; grandson of Mr. and Mrs. George Fink, 658 Briar Hill; and of Mr. and Mrs. Abraham Wengle, 74 Shallmar Boulevard; great-grandson of Mr. and Mrs. Louis Fink, 54 Braemar Avenue.

Born, to Mr. and Mrs. Sydney Faibish (nee Rita Goodman), 239 Betty Ann Drive, on July 18, at New Mount Sinai Hospital, a daughter, Sharon; sister of Barry Irwin, aged seven years; and Marlene Judith, fifteen months; granddaughter of Mr. and Mrs. Philip Faibish, 8 Silverton Street; and of Mr. and Mrs. Benjamin Goodman, 4111 Bathurst Street.

Born, to Mr. and Mrs. David Title (nee Alice Vigodny) 153 Combe Avenue, on July 18, at Mount Sinai Hospital, a son, Larry; grandson of Mrs. Bella Title, 881 Shaw Street, and of the late Hyman Title; and of Mr. and Mrs. Frank Vigodny, of Hamilton, Ont.; great-grandson of Mrs. Doris Ander, 31 Beatrice Street.

Born, to Mr. and Mrs. Samuel Fichtenbaum (nee Frances Flash) 11 Watford Avenue, on July 20, at the Toronto General Hospital, a son, Sheldon, Allan; brother of Pearl, aged six years; grandson of Mr. and Mrs. Samuel Flash, 11 Watford Avenue; and of Mrs. Rita Fichtenbaum, 9 Watford Avenue; great-grandson of Max Pechenick, 9 Wales Avenue.

DEATHS

Mrs. Freda Mendelson, 48 Palmerston Gardens, died at the Ontario Hospital, on Friday, July 17, at the age of sixty years. She is survived by her husband, Morris Mendelson; a son; Hyman, 359 Joicey Boulevard; two brothers: Abraham Goldstein, of California; and Nathan Goldstein, 153 Beatrice Avenue; and two grandchildren, Frances and Meyer Mendelson. Rabbi M. Feinman officiated at funeral services at Park Memorial Chapel. Interment was at Bathurst Lawn cemetery. Shiva was at 359 Joicey Boulevard.

Jacob Kaufman, 35 Crestview Road, died at the Doctor's Hospital, on July 17, at the age of seventy-one years. He is survived by his wife, Mrs. Rose Kaufman; three sons: John, of Union, N.J., Solomon, and Sydney; a daughter: Mrs. Barney Bercovitz, (Tillie); all of 34 Crestview Road; and seven grandchildren. Rabbi A. Pappenheim officiated at the funeral services at Beth David Congregation. Interment was at Bathurst Lawn cemetery. Shiva was at the home. Mr. Kaufman was a member of the All For One Organization.

Mrs. Sarah Broderson, 3045 Dundas Street West, died at the Beverly Private Hospital, on Sunday, July 19, at the age of eighty-four years. She is survived by a daughter: Mrs. H. Kroll, (Anne), 3045 Dundas Street West; a son, Leo, 45 Gardiner Road; two grandchildren; six great-grandchildren. Rabbi B. Rosensweig officiated at the funeral service at Park Memorial Chapel. Interment was at Dawes Road Cemetery. Shiva was at the home of Leo Broderson.

Percy Hermant, 154 Glen Road, aged seventy-seven years, died suddenly on Thursday, July 23, at the New Mount Sinai Hospital. He is survived by his wife, Mrs. Dorothy Morris Hermant, formerly of Montreal; a son, Sydney, 212 Heath Street, West; and four grandchildren: Peter, John, Adam, and Andrew. Funeral services took place from Holy Blossom Temple. Rabbi J. J. Eisen officiated. Burial was at Holy Blossom Memorial Park. At his death Mr. Hermant was president of Imperial Optical, one of the largest lens-making firms in the world. He also had two subsidiaries, one in the safety goggle and equipment field and another in plastics. The son of immigrant parents from Europe, Mr. Hermant came to Canada at the age of sixteen years, studied optics in Boston, Mass., then started his own small shop in Saint John, N.B., in 1900. Within five years he opened branches in Hamilton, London, and Toronto, Ontario. In 1915, with German lens imports stopped by World War I, he bought a lens plant in Rochester, N.Y., dismantled the machinery and trucked it across the border to Toronto. When the war ended he was sufficiently well established to compete in overseas markets with German and U.S. firms. During World War II, his plant turned out bombsight lenses and other war material. The war halted the firm's expansion program but it was resumed in 1945 and at Mr. Hermant's death Imperial has seventy-eight branches. A philanthropist, Mr. Hermant gave dozens of scholarships to universities in Toronto and Montreal and was one of the original backers of the Kiwanis Music Festival. Most of his charities were concerned with young people, education, music, and hospitals. He was a patron of the Toronto Symphony orchestra; on the boards of Mount Sinai and Runnymede hospitals; a member of the Board of Trade for forty years; and of Holy Blossom Temple; and of the Primrose Club. Mr. Hermant had been active until his death and was in the New Mount Sinai Hospital for a rest when he died.

Mrs. Sadie Steinman, 204 Queen Street East, died at her home, on Friday, July 17, at the age of fifty-five years. She is survived by her husband, Joseph Steinman; a son, Howard, 204 Queen Street East; two brothers: Samuel Jacobs, of Hamilton, Ont.; and Issie Jacobs, 23 King High Avenue. Rabbi B. Rosensweig officiated at the funeral services at College Memorial Chapel. Interment was at Dawes Road Cemetery. Shiva was at the home. Mrs. Steinman was a member of the Congregation of Eastern Children of Israel; of Sons of Jacob Ladies Auxiliary; and of Hadassah.

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Moshe Was A Problem Child

Moshe, a dark, curly head of sixteen, is an attendant in Jerusalem's famous Biblical Zoo. He cleans the cages and feeds the animals. He gets paid a daily wage of $2.25, which is a lot for a young boy, and he delivers nearly all of it to his mother as his share toward his own and his brothers' and sisters' upkeep.

Today, Moshe is a breadwinner. Three years ago he was a problem child who played truant from school and got into trouble with everybody. He was on the verge of becoming a juvenile delinquent. But in the nick of time the school attendance officer and social worker stepped in. A psychological test showed that Moshe was mentally retarded but trainable despite his low I.Q. As a new immigrant he qualified for the Malben Youth Rehabilitation Center which the Joint Distribution Committee runs for retarded teenagers, with funds contributed by the United Jewish Appeal. For over two years Moshe studied the three R's, as well as bricklaying, by special methods adjusted to his capabilities.

This is the only school of its kind in Israel. It has room for sixty boys and girls, all of them new immigrants. Here, a well-integrated staff of teachers, instructors, tutors, psychologist, and welfare worker train the children in elementary school subjects, as well as in trades which are commensurate with their abilities and at the same time offer employment prospects in the labor market. The children's I.Q.s range from 50 to 85, and they are all educable.

At a recent get-together of the Center's first 15 graduates, who had left the Center about a year ago and had come for the two-day reunion from all over Israel, Moshe explained: "At first I found no work. But since we learned here that it is better to do any kind of work rather than sit around at home, I took the first job which the labor exchange for working youths offered me. The important thing is that I have learned to work."

Over tea and cake the others told similar stories. The theme-song was invariably, "the essence is regular work." Most of the boys found jobs in the trades they had studied at the center: as carpenters, plumbers, building workers, a few as helpers on their fathers' farms. They all take their work very seriously, give up most of their earnings to their families and try to go on studying.

The session was of mutual benefit. The Center's staff found out what changes they might usefully introduce to help future graduates settle down in more rigorous unprotected conditions; and those among the graduates who had not settled down so easily took new courage from Shlomo, the tall, lively plumber, who makes $6.25 a day and studies from technology books in the evening; and from Levy who is the mainstay on his father's fast expanding farm.

The social workers of the youths' home communities continue to keep an eye on the graduates; and the staff of the Malben-JDC Rehabilitation Center, which gave them the first real break in their lives, continue to concern themselves with their problems, while gradually and imperceptibly turning the relationship from the teacher-pupil basis to one of equals.

MINORITY STATUS IN ARAB LANDS WORSENS, SAYS EXPERT

(Continued From Page Five)

that could create a new structure on virgin soil."

Copies of this article are available from the Council for Middle Eastern Affairs 432 Park Avenue South, New York 16, N.Y.

Use of a spray for painting is safer done outdoors, if the object to be painted can be moved. Spraying should not take place in a closed room. Doors and windows should be kept wide open.

Rheumatic fever is most common among children between the ages of five and twenty. Symptoms of the disease include loss of appetite, pallor, pains in the joints, and lassitude. Medical care should be obtained when such symptoms are noticed.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that KENNETH ALAN MacKENZIE, Sales Manager, of the City and District of Montreal, Province of Quebec, will apply to the Parliament of Canada, at the next or next following session thereof for a Bill of Divorce from his wife DAME ELIZABETH SLATER, Housewife, of the Town of Hudson, in the District of Montreal, Province of Quebec, on the ground of adultery.

Montreal, June 12th, 1959.
Jacobs & Jacobs,
Attorneys for Petitioner,
Radio City Building,
188 Craig Street West, Suite 478,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME ROSE ELLA RATHERLOS, Receptionist, of the City of Lachine, District of Montreal, Province of Quebec, will apply to the Parliament of Canada at the present, next or next following session thereof for a Bill of Divorce from her husband EDWARD ROBERT PARRY, Chauffeur, of the City and District of Montreal, Province of Quebec on the ground of adultery.

Montreal, June 26th, 1959.
Jacobs and Jacobs
Attorneys for Petitioner,
Radio City Building, Suite 478,
188 Craig Street West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that ANNE OLIVIA SINCLAIR FULLER, of the City of Westmount, in the District of Montreal, in the Province of Quebec, and presently residing in the said City of Westmount, District of Montreal, Province of Quebec, will apply to the Parliament of Canada at the next or following session thereof for a Bill of Divorce from her husband, WILLIAM HENRY FULLER, of the City of Montreal, in the District of Montreal, in the Province of Quebec, and presently residing in the said City of Montreal, in the District of Montreal, in the Province of Quebec, clerk, on the grounds of adultery.

Montreal, July 9th, 1959.
Campbell, Weldon, MacFadden, Laidley & Walsh,
Attorneys for Petitioner,
484 Craig Street West,
Montreal, Quebec.

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CLASS IN COOKERY

CHINESE FRIED RICE

Wash and drain one cup rice. In a roasting pan, pour one-half cup oil, heat well, and add two large onions cut up in small pieces. When half done, add two stalks of celery, one green pepper, and one cup mushrooms, all cut up in small pieces, and brown well. Add uncooked rice, cover with one and one-half cups boiling water and bake at 400 degrees from one hour to one and one-half hours, stirring occasionally until water is absorbed and rice is separated. Use as a side dish with meat.

Mrs. R. Mendelcorn,
4950 Bourret Avenue, Montreal.

PINEAPPLE CHEESE CAKE

For the crust: Cream together twelve crushed graham crackers with one-eighth pound of soft butter and two tablespoons sugar. Line the sides and bottom of a greased ring-mold with this mixture.

For the filling: Cream together four packages of cream cheese, two unbeaten eggs, one-half cup sugar, two cups well-drained, crushed pineapple and a dash of cinnamon. Mix and beat well with egg-beater until fluffy. Pour this into a spring-mold pan lined with wax paper and bake at 375 degrees for twenty minutes. Cool on rack for about an hour, and then cover with one pint sour cream mixed with three tablespoons of sugar. Sprinkle crushed graham cracker crumbs on top, and bake again at 375 degrees for five minutes.

Mrs. J. Achtman,
2675 Bedford Road, Montreal.

★

Sabbath Candles will be kindled on

Friday, July 31, at 7.56 p.m., D.S.T., in Montreal

Friday, July 31, at 8.20 p.m., D.S.T., in Toronto

Friday, August 7, at 7.48 p.m., D.S.T., in Montreal

Friday, August 7, at 8.12 p.m., D.S.T., in Toronto

★

Ab 1, 5719, falls on Wednesday, August 5, 1959

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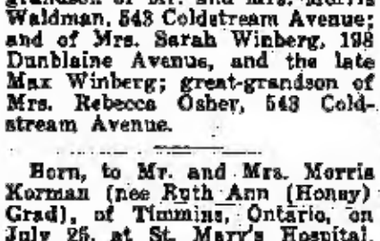
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PUBLISHED BY THE CANADIAN JEWISH REVIEW LIMITED
George W. Cohen, *Founder*

Room 390, 265 Craig Street West, Montreal
Phone UNiversity 1-1541

Room 1207, 21 Dundas Square, Toronto
Phone EMpire 4-1486

Authorized as second class mail by Post Office Department, Ottawa. Subscription $2 per year; $3 for two years. United States $3 per year; $5 for two years. Single copy, 5 cents.

Florence Freedlander Cohen, *Editor*
Suzann F. Cohen, *Circulation Manager*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

JULY 31, 1959
Publication Office

VOL. XLI, No. 44
Gardenvale, Quebec

The Rabbi As A Counsellor And His Relationship With Professional Social Workers

Presented at the annual meeting of the National Conference on Jewish Communal Service, in Chicago, Illinois

BY DR. DAVID I. GOLOVENSKY, RABBI OF BETH EL SYNAGOGUE, NEW ROCHELLE, N.Y.

The rabbi is many things to many people. He is a scholar to some and, in turn, a teacher, preacher, pastor, and friend to others. Let us examine briefly the status and role of the rabbi in contemporary American society as contrasted with the status and role formerly assigned to him.

Traditionally the rabbi was a man of learning and piety. His authority flowed from his knowledge of the Torah and Halacha. He served as a model of total Jewish living. People came to him for answers to religious, legal, and ritual questions. He was also regarded as a man of wisdom and people often sought his sage advice.

His wisdom, even as his authority, stemmed from his Torah scholarship. The counsel he gave to disturbed and distressed people was derived from the teachings of the Torah and Talmud, and was rooted in a firm faith in a God of justice and mercy.

In America, the rabbi is more a functionary-administrator than a scholar-saint. The rabbi is a professional who has acquired specialized skills as well as Torah learning. He is simultaneously a communal servant and a communal leader. The rabbi must be prepared to live in two worlds, the religious and the secular, and be at home in two cultures, the Jewish and the general. He is expected to retain his mastery over the former while he keeps pace with the latter.

The rabbi no longer lives an insular life in his study. He moves among his people serving them in many ways. The American rabbi is still regarded as the Torah authority, not necessarily because he knows as much as his predecessors, but because his flock knows so little. While he possesses less Torah learning than the scholar-saint, he is conversant with general culture, psychology, philosophy, literature, and other Humanities.

Some of his people, when beset with personal or family problems, turn to the rabbi. What they expect from him depends upon their particular perception of the rabbi. Some view him as the disciple of a God of compassion and understanding who will provide the type of approach they feel their situation needs. Others regard him as a man of wisdom and learning who can furnish the counsel they require.

Still others see him as a warm, sensitive friend, who, because of his genuine concern for his fellow man, will lead them out of their perplexities. Some perceive him as a spiritual person who looks beyond the mundane and superficial to the deeper motivations and yearnings of man, and who will therefore empathize with them in their dilemma and offer them comfort and support. To some, the rabbi is a symbol of faith, fortitude, and conviction which they desperately need in their hour of bewilderment and confusion.

Some people, I may add, continue to bring to the rabbi questions of Jewish law, but their number is diminishing. Still others come to the rabbi with their personal problems primarily because they do not know where else to turn for advice that is free for the asking. Their number is not diminishing and actually may be on the increase.

Generally speaking, people approach the rabbi in the belief that his unique gifts, as they conceive them, his "charismatic" endowments, as Max Weber termed them, render the rabbi especially suited to guide them out of their vexations.

This, then, is my first point. I believe that people turn to the rabbi not because they regard him a specialist as for instance, a psychiatrist, or a marriage counseller or social worker. Quite to the contrary, the rabbi-image and therefore the rabbi-function belong to another dimension, as I have just attempted to indicate.

When a person or family in distress turns to me for help, I try to bear in mind the reason they applied to me as a rabbi, also the source of my sanction and appeal, and therefore the limitations of my resources and competence. There are problems the rabbi is generally prepared and equipped to treat, such as bringing comfort to the bereaved and cheer to the sick.

In these and other pastoral areas the rabbi's services are both welcome and appropriate. The delineation of function is unambiguous and non-controversial. However, what is proper for the rabbi to do in the various other family and personal problems brought to him by his congregation is a complex issue which should be thoroughly and cooperatively explored by practicing rabbis and competent people from other professions.

I strongly believe that where the rabbi's skills and talents are not equal to the challenge, or where the problem is inappropriately brought to him, the rabbi should solicit the help of specialists. With problems which call for cultivated techniques and special insights, the best the rabbi can do — although regrettably some rabbis attempt more — is to refer the client to an appropriate source of help, such as a psychiatrist, a psychologist, a clinic or a social agency.

In such cases the rabbi is more than a transmission belt. The process of referral is complex, requiring sensitivity and discrimination. The rabbi can, and indeed should serve as a valuable catalyst. A crucial problem in referral is the attitude of the specialist.

It is the rabbi's right and, I believe, duty, as I will discuss later, to make certain that the specialist he recommends will respect and not negate the rabbi's religious *weltanschauung*. In cases where sex morality is involved, the rabbi should ascertain whether or not the specialist's philosophy embraces in general the Jewish moral code. To determine the specialist's attitudes and outlook is no simple task. Yet, it is precisely here that disaffection and distrust are engendered.

My personal attitude and answer to the provocative and often provoking problem as to where the rabbi's duties properly end, where the professional specialist's legitimately commence, and who does what in the often contested neutral zone, will be made implicit in what follows. I will describe several major types of problems which came to me during the past six months, the manner in which I dealt with them, and the kind of professional as-

(Continued On Page Four)

U.S. Supreme Court Judge Gets Farband Award: An Hour To Remember

BY MURRAY FRANK, WASHINGTON JOURNALIST AND DIRECTOR OF RADIO PROGRAM "KOL YISRAEL" ON STATIONS WDOM AND WASH-FM.

It was recently my pleasure to be present at a most interesting event in Washington, D.C. I am referring to the presentation of the second annual Farband Labor Zionist Order Award for distinguished public service to Justice Felix Frankfurter. Justice Frankfurter is now the only Jew on the U.S. Supreme Court bench and is also the only Justice who is directly descended from immigrant parents. Moreover, Justice Frankfurter is now the oldest member of the Supreme Court, having reached the age of 76 last November. He was appointed to the high tribunal by President Franklin Delano Roosevelt in January, 1939, and has thus completed over 20 years of service on the Supreme Court. Only Justice Hugo Black has been serving longer, by one year.

Approximately a half year ago, Justice Frankfurter suffered a mild heart attack and withdrew from active participation in the deliberations of the Court. He recovered quickly, however, and returned to his judicial duties. There were rumors at the time that Justice Frankfurter intended to resign his position on the Supreme Court and withdraw from public life because of his age and health. A number of months have elapsed and Justice Frankfurter is still serving actively on the bench. There have also been unofficial reports that Justice Frankfurter has substantially curtailed his activities both in public life and on the Court. We were therefore happy to have the opportunity of visiting and talking with Justice Frankfurter, together with the Farband delegation.

The presentation of the Farband Award took place in Justice Frankfurter's chambers in the Supreme Court Building in June. Present were Louis Segal, general secretary of the Farband; Harold Grubart, treasurer; Samuel Berke, chairman of the finance and investment committee; Saul Kies, member of the general executive committee; and Shmuel Lapin, assistant secretary. The delegation was joined also by Kopel Weinstein and David Shoirf, chairman, and secretary, respectively, of the Farband Council in Washington, D.C. The present writer was the only representative of the press.

Justice Frankfurter approached each member of the delegation individually with a warm handshake and with a personal greeting. After a brief general discussion, we proceeded to the presentation of the Award. Louis Segal was the spokesman for the delegation. He stated that the Farband considered it an honor to present the second Annual Farband Award to Justice Frankfurter in the name of the 30,000 members of the organization and their families. "We of the Farband," Mr. Segal declared, "have always believed that loyalty to the Jewish people does not detract from our role as Americans. On the contrary, we have always felt that the Jew who is devoted to the traditions of his people and to its aspirations enhances his contribution to America as a whole."

All eyes were turned to Justice Frankfurter. He listened intently to Mr. Segal's remarks and was visibly in agreement with Mr. Segal's statement regarding the Jewish role as Americans. Mr. Segal then pointed out that "the truth of this principle is exemplified by the life of Felix Frankfurter. The Jewish people," he concluded, "is proud that Felix Frankfurter, together with Justice Louis D. Brandeis and others, was one of the pioneers of the Zionist movement in the United States and helped pave the way for the establishment of the State of Israel. As a Jewish organization rooted in American life, we have long admired Justice Frankfurter as an American, as a Jew, and as a great judge."

Mr. Segal then gave Justice Frankfurter a bronze plaque with the following inscription: "Farband Labor Zionist Order Award presented to Justice Felix Frankfurter who embodies the highest democratic ideals of the American and Jewish traditions; who exemplifies the Jewish unity of law and ethics; and combines, in his outstanding service as a Justice of the United States Supreme Court, rare humanitarianism with profound legal erudition."

As Mr. Segal began to read the citation on the plaque, Justice Frankfurter rose. It was evident that he was deeply moved by the Award. There was silence for a moment while the delegation waited eagerly for Justice Frankfurter's response. During the interval, we observed the famous jurist. Short of stature but agile and active, it was difficult to believe that the Justice is more than 76 years of age and that he has recently suffered a heart attack. His hair is completely white but his eyes are lively and sparkling and every remark that he made was clear and incisive.

Justice Frankfurter began his response by modestly disclaiming Mr. Segal's word of praise. Nevertheless, he expressed his gratitude for the recognition extended to him by the Farband. We had the impression that he was particularly pleased that a major Jewish organization took note of his services to the Jewish people. Justice Frankfurter devoted a few moments to Mr. Segal's remark about the Justice's integral role as a Jew and an American. He was particularly gratified by this part of Mr. Segal's citation, he stated, and by the emphasis on his role in the Zionist movement. Justice Frankfurter acknowledged that he had debated with himself whether or not he should accept the Farband Award because of his "strong feeling that a judge is not to be rewarded in any way for his judicial labors."

"I interpret your Award," he said, "not as recognition of my work as a member of the Supreme Court but as a response to the total endeavor of my life and, more particularly, for that share of it which relates to my participation as an American Jew to bring to pass what is now Israel with its decade of glorious achievement. That is the bond between Farband and me and I am grateful to you for the Award which strengthens this fellowship."

This concluded the official part of the ceremony. The delegation remained a while longer for an informal talk. Mr. Segal, who had just returned from Israel where he had participated in the meeting of the Zionist Actions Committee, related to Justice Frankfurter several new developments in the Jewish State. Justice Frankfurter asked about the newly appointed Israel Ambassador to Washington, Avraham Harman, and about a number of other matters. It was clear that the Justice is well informed about Israel and Jewish life in general.

The time spent with Justice Frankfurter will long remain in the memories of all the participants. As we left his chambers, we all had the feeling that we had been in the presence of one of the greatest figures of our generation, a deep thinker and scholar and one who had made a great contribution to American life over many decades. The Farband Labor Zionist Order may be proud of its decision to present its annual award to Justice Felix Frankfurter. We can think of no one who deserves it more.

U.S. Ambassador Reid Welcomed At Z.O.A. House In Tel Aviv

More than 1000 Israelis and American tourists heard the new U.S. Ambassador to Israel, Ogden R. Reid, characterize America's "Declaration of Independence," drawn up 183 years ago, as a guide for world peace, at an impressive U.S. Independence Day celebration held at the ZOA House in Tel Aviv. It was Ambassador Reid's first public appearance in Israel. The ZOA House celebration, an annual program to mark U.S. national holidays as a means of better familiarizing Israelis with America, began in the late evening and continued into the early hours of the morning.

The ZOA House is a major cultural and tourist center established and directed by the Zionist Organization of America. Atop the entrance a large electric sign blazed the words, "July 4th" against a background of American flags. Inside, the House was gaily decorated with Israeli and American flags. Hot dogs and coca-cola added an extra American flavor.

Mr. Reid said the quest for freedom and the evaluation of the dignity of the individual set forth by the Founding Fathers of the United States in 1776 were still a meaningful guide for a troubled world seeking to assure these very same rights for peoples everywhere. The young Ambassador joined by the U.S. Charge d'Affaires William O. Baxter, the U.S.O.M. director, John Haggerty, and other members of the senior staff of the U.S. Embassy and their wives, were guests of honor. Welcoming Ambassador Reid was Itzhak Ziv-Av, a member of the ZOA House management committee. He told Ambassador Reid that "although you are with us just three or four days we, from afar, have felt close to you for many weeks having closely followed the hearings in Washington at which you were approved by the U.S. Senate."

The program was opened with a dramatic reading of the "Declaration of Independence" by Stanley Breza, accompanied by the Israel Male Choir directed by Martin White. Three hours of entertainment followed the opening ceremony.

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